A COLLECTION

OF THE

PRINCIPAL LITURGIES,

WHICH ARE USED BY THE

GREEKS AND OTHER SCHISMATICS

OF THE

ORIENTAL CHURCHES.

SHOWING THEIR UNIFORMITY WITH THE ROMAN LITURGY, IN ALL ESSENTIALS, RELATING TO THE SACRIFICE OF

THE MASS.

Translated from the Latin of M. RENAUDOT and P. LE BRUN.

WITH A DISSERTATION, PROVING THE ANTIQUITY AND AUTHORITY OF THE LITURGIES, IN GENERAL, AND AN ANSWER TO THE OBJECTIONS, ARISING FROM THE EVIDENCE OF THE SENSES, AGAINST THE DOCTRINE OF

TRANSUBTANTIATION.

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THE EDITOR TO THE READER.

THE learned and pious Compiler of the following small treatise was influenced by charity alone to undertake the work. He deeply lamented, that any christian could be found ignorant of the great treasures left by the Redeemer to man; and that, in the present state of letters, certain writers could either be so ignorant or malicious as to assert, that the Dogmas now believed by the Catholic Church were unknown to antiquity. Hence the zealous Compiler, moved by the love of truth and a desire of communicating it to others, resolved to give a translation of some of the ancient Liturgies, which clearly prove, that the assertion of these ephemeral writers is not founded on fact.

He has preserved in the translation, as far as the idioms of the languages would permit, that dignified simplicity of expression, in which the great truths of Religion were originally revealed and taught. He flattered himself, that none could be offended at him for thus bringing to public view, from unquestionable authorities, the Faith and prac-

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tice of the primitive ages. He supposed, that there is no man, who holds a lease, or is made heir by will, who would not feel obliged to the individual, who could prove to him the advantages, to which he is justly entitled by the deed.

The Editor trusts, that the Compiler has satisfactorily proved, from the authentic documents of antiquity, the unspeakable treasures, which are bequeathed to Christians in the adorable Sacrifice of the Altar; and that it was constantly believed from the time of the Apostles, that in this most august Sacrifice of the New Law, the bread is changed into the Body, the wine into the Blood of our Blessed Redeemer. This is a Mystery of infinite power and infinite goodness. We most firmly believe this Mystery, because it was instituted by Christ the Lord, and because it was always taught in every place by those, who were authorised by heaven to teach all nations in the name of the most Holy and Undivided Trinity. And we are consoled in our belief by the pleasing reflection, that it is impossible for us, guided as we are by such an authority, to be led into error; for that Divine Being, who is the way the truth and the life, has promised to be with our teachers all days, even to the consummation of the world.

It is objected, that the dogma of Transubstantiation ought not to be received; be-

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cause reason is incapable of comprehending it. If this principle be admitted, the Unity and Trinity of God, the Incarnation and death of our Saviour, &c. cannot be believed—the truths of natural philosophy must be denied.—In a word, according to this system of reason, the whole economy of God to man—Christianity must be rejected, and universal scepticism be the necessary consequence. Accordingly we find this deceitful doctrine of modern reason eagerly embraced by the unnatural enemies of Christianity. Hence in these our unhappy days, in spite of the blaze of worldly science, the negative creed of Rousseau, "that a man "of reason ought not to believe what he "does not comprehend," is the faith of many. Reason, I grant, is a gift of God; if not infected by passion or prejudice, it is a safe guide as far as it conducts; but being finite it has its limits, beyond which it would not be reasonable to proceed. It may enquire, for example, *whether God hath spoken* —and the fact being ascertained, it is its duty to fall down at the portals of Revelation and believe and adore.

It is fortunate for the humble believer, who thinks it reasonable to submit to proper authority, that he lives in the midst of a glorious theatre, where the divine attributes of his God are continually displayed—and

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where the physical mysteries, which daily meet his eye gradually lead him on and persuade him to believe those of a superior nature in the order of grace. On all sides he is surrounded with mysteries, which transcend the most penetrating faculties of the mind. He most firmly, however, believes them—and lives on them. They constitute his food, his raiment. The most illiterate must remark with admiration and gratitude the stupendous operation of the growth of plants—their stems full of veins, like so many engines thrown into motion by the heat of the sun—their buds, their flowers and their fruit.—Where is that deep penetration to be found capable of explaining the production and reproduction of vegetables?

The opposers of the Mysteries of Religion know, that animals left without food languish and die—that if, on the contrary they are well nourished they grow and fatten. Hence it must be inferred, that the food consumed becomes, though it is unknown how, real animal substance, flesh, blood and bone. Are these oppugners of Transubstantion still inclined to deny, because their reason does not comprehend it, that the bread, which they ate in their childhood, was, by the divine power, wonderfully changed in the organs of digestion into their flesh and blood, and that they have thus grown to the full stature of men? Or will

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they obstinately insist, that they are still children in size as well as in Faith? No, for the sake of reason, for the sake of their own souls, it is hoped they will no longer be obstinate but believe. Is it possible, that they will persevere to assert, that the same Almighty power, which encreases the grain of corn an hundred fold in the hand of the husbandman for the nourishment of their corruptible bodies, is incapable of changing the bread in the hand of the Priest into his body for the food of their immortal souls—and that the Divine Being, who changes the richness of the soil into the juice of the grape is not able to change the wine into his blood?

The Dogmas of the Catholic Church are fixed—there is no being on earth capable of making a new article of Faith.

It was the peculiar right of the loving Redeemer, who from mercy died for men, to establish the conditions of Salvation.

It is the duty of all, who wish to be saved, to endeavour to know these conditions, and with the divine grace to comply with them. Surely there can be no mode of knowledge more certain than to consult antiquity—nor of ascertaining the purity of water than by examining up to the fountain.

Now if the modern system of believing only what we understand be adopted, it will follow, that the number of Articles of

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Faith will be as various, as the degrees of judgment each individual possesses; and consequently the less a man knows, the greater right he has to become an infidel!

If nothing is to be admitted but what reason comprehends, boasted Science herself must fall a blind victim. Who will attempt to explain the mysteries, which present themselves in optics, magnetism, electricity, &c. How will the chymist demonstrate the transubstantiation or change of substance, which takes place in every chymical union? He knows, as a matter of fact, that two highly corrosive substances by their union become mild and harmless—two harmless substances when united deadly poison—two colourless substances may present us with a brilliant complexion—and the union of two fluids with a solid mass. By the Atomic theory he has learned, that bodies unite in certain proportions—that there is a maximum and minimum, above or below which there is no chymical union. But where is the Philosopher capable of explaining a plan, which could be conceived only by infinite wisdom and executed by unbounded power?—Hence if the opposers of the infinite mercy and love of the Divine Redeemer are consistent, they must refuse to make use of the results of chymical operations—they cannot use glass, porcelain, metals, spirits, wine, salt, sugar, &c. If they are travelling by sea and expe-

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rience a storm, they must throw the compass over board, because they do not understand the polarity of the needle.—If finally they are sick and at the point of dying, they ought not to take medicine; because they cannot comprehend its nature, formation, or mode of operation. The contrary, however, is their practice, when there is question of the health and comforts of their bodies—should they be less solicitous for the safety and happiness of their immortal souls? Can they be justified in rejecting the bread of Angels offered on our Altars, because their limited reason does not understand the operation of infinite power and infinite goodness? Should they not rather acknowledge with a modern writer on Chymistry and rationally confess, "that this study enlarges "the mind, and gives it a more exalted "idea of the infinite wisdom, power and "goodness of God?—Hence this material "world becomes a more intelligent book, "in every part of which the Divinity pre-"sents itself to our view. The mysterious "operations performed by the chymist, and "the wonderful changes produced in the "essence of bodies, teach him to belive "mysteries in the order of Grace. If he "is not determined, through passion or "prejudice, to close his eyes to the light, "his reason will convince him, that nothing

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"is more rational than to submit his li-
"mited understanding to infinite power
"and infallible Truth—that it is sufficient
"to know *that God hath spoken*, that we
"may believe and obey."

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A DISSERTATION

CONCERNING THE

LITURGIES.

" JESUS CHRIST, who came into this world to teach mankind to adore God in spirit and truth," abolished the gross worship of the Jewish people; but he did not suppress, notwithstanding, all the ceremonies, as some authors have thought fit to assert. He even instituted several, and after his ascension, sent down the Holy Ghost to his Apostles, to teach them all truth and explain all things, which he their heavenly Master had told them (1). They fulfilled his intentions exactly by regulating the divine worship. Saint Paul assures the Corinthians, that he received from the Lord whatever he delivered to them concerning the consecration of the Eucharist (2). This consecration, properly speaking, is called the Liturgy, because it is the most essential part of the divine service.

We find in the Apocalypse of S. John, a pompous representation of a Liturgy. He relates a

(1) Joh. 14. v. 26.—16. v. 13. (2) 1 Cor. 11. v. 23.

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vision he had on the Lord's day, on which the faithful assembled to celebrate the holy Mysteries (1). The Apostle describes an assembly, over which a venerable Pontiff presides, sitting on a throne and surrounded by twenty-four ancients or priests (2). We see them clothed in sacerdotal robes, the white garments, cinctures, crowns, musical instruments, an Altar, burning lamps, censers; a sealed book (3). Mention is made of hymns and canticles, a fountain of living waters (4). Before the throne and in the midst of the priests, is a lamb, which was slain, to which divine adorations are paid: it is, therefore, a Sacrifice at which Christ is present; if he is there as a victim, he must also be the High-priest (5). Under the Altar are the Martyrs, who cry out, that their blood may be avenged (6). It is known, that it was the practice in the primitive Church to offer the holy Sacrifice of the Mass on the tombs and relicks of the martyrs. An angel offers incense to God, and it is said, that it is an emblem of the prayers of the saints, or of the faithful upon earth.

As separatists assert, that during the three first centuries no religious worship was paid to the Eucharist, to angels, to saints, or to the relicks of the martyrs; they felt the force of the arguments, which might be employed against them, from those passages of the Apocalypse and, therefore, they sought to elude them. They said the Apocalypse was only a vision and not a history; that the altar, the throne, &c. seen by S John, were in heaven and not upon earth; but if we compare this mysterious representation with what S. Ignatius tells us in his letters, about the manner in which the Eucharistic Sacrifice was offered by the Bishop, in the midst of his priests

(1) Apoc. 1. v. 10. (2) c. 4. v. 2. 3. 4. (3) Ibid & c. 5. v. 2. (4) 7. v. 17. (5) 5. v. 6. 11. 12. (6) 6. v. 9. & 10.

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and deacons; if we consider what is recorded in the acts of his martyrdom and that of S. Polycarp, concerning the custom of the faithful to assemble about the tombs and the relicks of the martyrs; the narrative given by S. Justin of what passed in the christian assemblies (1), we shall see, that in the second century and soon after the death of S. John. the same sacrifice was offered upon earth, which that Apostle saw offered in heaven. Bingham admits, that in the 8th Chapter of the Apocalypse, the Christian Church is represented in Heaven and also upon earth; he has been in this particular more candid than other separatists (2).

So S. John either represented everlasting glory under the image of the Christian Liturgy, or that Liturgy was modeled after the plan described by S. John: in both cases it comes from apostolical tradition. This is the opinion of S. Ireneus, (3) and it could not have been otherwise.

What man could have sufficient authority to get all the Churches to receive an uniform Liturgy, if the model had not been laid down by the Apostles? Now when we compare that Apostolical Liturgy with the explanation given of it by S. Cyril of Jerusalem, in his Catechetical Instructions (ann. 347 or 348,) and with the Liturgy we find in the Apostolical Constitutions, before ann. 390, with the other Liturgies, written in the beginning of the fifth century, we shall find in them so great a conformity, that we cannot but acknowledge they proceed from the very same origin. Let separatists and their copyists say what they will, that Apostolical Liturgy is not what they would have it to be; we do not see in it that extreme simplicity, which they flatter themselves to have followed; we find even in it a doctrine very different from theirs, and this

(1) Apol. 1. n. 65. (2) Bingham's Eccles. Antiq.
(3) Adver. Hær. l. 4. c. 17. n. 5. & c. 18. n. 6.

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we shall prove in detail. They fancied, that in the first ages every bishop was authorised to frame, as he thought proper, the *liturgy* of his church; but this is a false supposition. After the ascension of our Lord, the Apostles remained together at Jerusalem during fourteen years, before they separated to preach the gospel (1). They, therefore, celebrated together the divine Office or Liturgy during all that time (2). They had, consequently, a fixed and uniform *liturgy*, and there is no reason to think that they changed it after their separation. We have then every reason to conclude, that the Liturgy of S. James, which was used in the church of Jerusalem, was that, which the Apostles had there established. Who would have presumed to reform what was regulated by the holy Founders of the Christian Religion?

It is not, therefore, from separatists that we are to form our opinions concerning the liturgies, which are followed by the Eastern and Western Churches, whether they be authentic or fabricated; what degree of authority should be ascribed to, and what consequences can be deduced from them: we are forced to seek information; but we seek it in vain from separatists. These liturgies were not much attended to until the seventeenth century. Divines employed them but seldom to prove the doctrines of Christianity; but when the separatists of that period had the effrontery to maintain, that the christian sectaries of the East separated from the church of Rome for twelve hundred years, professed the same belief as they did concerning the Eucharist, the invocation of saints, prayers for the dead, &c., it was deemed necessary to examine the monuments of the faith of all those sects, and their Liturgies in particular. This examination has been carried into effect by the

(1) Euseb. Hist. Eccles. b. 5. c. 18. (2) Act. 13. v. 2.

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authors of the Perpetuity of the Faith, especially in the fourth and fifth volumes. The Abbé Renaudot gave, in 1716, an ample collection of Oriental Liturgies, (2 vols. 4to.) with notes, and a learned introduction. In 1680, Cardinal Thomasius published, at Rome, the ancient Sacramentaries of the Church of Rome; it was from this work, that D. Mabillon took, in 1685, the Gallican liturgy, which he got printed, after having compared it with a manuscript of the sixth century, and with two other ancient manuscripts. D. Menard published, in 1640, the Sacramentary (1) of S. Gregory, with learned Annotations; and the Mosarabic Missal has lately been printed. P. Le Brun collected all those Liturgies and such others as the Abbé Renaudot could not procure; he compared them with one another, and with those of the Protestants: so we want nothing now, in order to decide on those monuments.

To proceed with order in the present discussion, we shall examine, 1. The antiquity and authority of the *Liturgies* in general. 2. We shall speak in particular of those of the Copts or christians of Egypt, to which we should refer those of the Abyssinians or christians of Ethiopia. 3. The Syriac, followed by the Syrian catholics, called Maronites, as well as by the Jacobites or Eutychians. 4. Those of the Nestorians and Armenians. 5. The Greek *liturgies*. 6. Those of the Latins, followed by the churches of Rome, Milan, Gaul, Spain. 7. We shall see the

(1) An ancient book, which contains the prayers and ceremonies of the Liturgy or Mass, and of the administration of the Sacraments. It is, at the same time, a Pontifical, a Ritual, a Missal, in which, there is neither Introits, Graduals, Epistles, Gospels, offertories, nor communions; but only the collects or prayers, the prefaces, the canon, the secretas and post-communions, the prayers and ceremonies of ordinations, and a number of benedictions, which the Greeks call an Euchology.

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consequences, which result from comparing all those monuments. 8. We shall barely glance at the Protestant *liturgies*.

1. *Of the antiquity and authority of the liturgies.* —P. Le Brun has clearly proved, that no *liturgy* was committed to writing before the fifth century, except that which is found in the Apostolical Constitutions, and which was published, at least, in 390. We must not hence conclude, as Protestants and others have done, that the *liturgies* which bear the names of S. Mark, S. James, and S. Peter, &c. are apochryphal and devoid of authority. The reasons which prove, that the *liturgy* was not at first committed to writing, prove at the same time, that it has been carefully preserved by tradition in every Church, and faithfully transmitted by the bishops to those, whom they raised to the priesthood. It was a mystery or secret, (1) which they desired to conceal from the pagans, but which the pastors mutually confided to each other; they learned the prayers and ceremonies by heart: this was the more easy, as they were practices in daily usage; but they were convinced, that there was no change or alteration to be made in them.

The Fathers of the Church have communicated to us that traditional instruction; their fidelity to preserve this deposit is attested by the conformity, which appears, as to the *substance* amongst all the *liturgies* of the different churches all over the world, when they were committed to writing. The style of the prayers is often different, the sense is throughout the same, and there is but little variation in the order of the ceremonies. We find the same parts in every one of them; the lessons from the Old and New Testament, the subsequent sermon or instruction, the

(1) Scheelstrate, de Disciplina Arcani.

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offering of the sacred gifts, made by the Priest, the preface or exortation, the *Sanctus*, the prayer for the living and the dead, the consecration made by the words of Christ, the invocation upon the consecrated gifts, the adoration and the breaking of the host, the kiss of peace, the Lord's prayer, the communion, the thanksgiving, the blessing given by the Priest. Such is nearly the uniform march of the *liturgies* in the Oriental and Western churches: could that similarity be found among them, if those who wrote them had followed their fancy in the mode of arrangement? If we examine what the fathers of the four first centuries have said concerning them, we shall find, that in their time the *liturgies* were already such, as they were when written in the fifth century. Many heretical sects in separating from the Catholic Church retained the *liturgy* such as it was before their schism, and they did not attempt to change it; so much were they convinced, that such an alteration was criminal, that during the four first centuries no man was so rash as to alter them. Nestorius is the first, who was charged with it (1). This, no doubt, was one of the reasons, which showed the necessity of writing the *liturgies*. From that moment it was impossible to alter them without exciting the clamour of the faithful; for they were at that time in the vulgar languages.

Bingham endeavoured to mislead his readers when he said, that in the first ages every Bishop was at liberty to compose a *liturgy* for his own Church (2), and to settle the worship of God as he thought proper. To prove that pretended liberty, it was not sufficient to point out some slight diversity among the *liturgies*; for he owns himself that, from time to time, there were some additions made to them: the variety would

(1) Leont. Bysant. contr. Nest. & Eutych. l. 3. (2) Orig. Eccles. b. 2. c. 6. sect 2.

have been much greater did every Bishop think himself authorized to arrange them as he thought proper. Can it be conceived, that the faithful accustomed to hear the same liturgy during the episcopacy of a holy prelate, would have easily permitted, that his successor should change it? They were often ready to break out into mutiny for matters of less importance.

Protestants, therefore, reasoned badly when they said, that the *liturgies* known by the names of S. Mark, S. James, or of any other Apostle, are spurious pieces, which were written many centuries after the death of those, whose names they bear. What matter as to the time in which they were written, if, from the Apostolic ages they were preserved and used every day by numerous churches? It was quite natural to call *S. Peter's liturgy*, that which was used in the Church of Antioch; *the liturgy of S. Mark*, that which was followed in the Church of Alexandria; *the liturgy of S. James*, that of Jerusalem; *the liturgy of S. John Chrysostom*, that of Constantinople; and so of the rest. It was not supposed that those different persons had written them, but that they came from them by tradition; and it appears to us, that on that question the tradition of an entire Church is worthy of credit. Some persons, undoubtedly, might have added from time to time to those *liturgies*, some terms calculated to express, with precision, the faith of the Church against heretics, as the word *consubstantial*, after the Council of Nice, and the title of *Mother of God*, given to the Blessed Virgin, after the Council of Ephesus. This proves, that the *liturgy* has always been a profession of faith; but it is known on what occasion and through what motives those additions were made, and they are not found in all the *liturgies;* whereas we find in all, without exception, the prayers and ceremonies which profess the doctrines rejected by Protestants.

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We should not, therefore, reason on the authenticity of those monuments as we should on the particular work of a Father of the Church; no work of the latter description has been learned by heart, and recited daily in the churches like the *liturgies*. The authenticity of these is proved by their uniformity; it is not in scattered manuscripts, that they should be sought, but in the archives of the churches, which followed them, and in which they were lodged. It is painful to think, that men of learning, most estimable in other respects, have not made that reflection, but have fallen into the very same error with Protestants.

The degree of liturgical authority is also quite different from that of any other written production; whatever be the name, which the liturgies bear, they are less the work of a particular author than the monument of the belief and practice of a whole church: it has the authority not only of one holy person, whoever he be, but the public sanction of a numerous society of the pastors and people, who made constant use of it. Thus the Greek *liturgies* of S. Basil, and of S. John Chrysostom, have not only all the authority, which these two holy Doctors deserve, but the voice of the Greek churches, which have followed them and still make use of them. Never would the churches have adopted them, had they not discovered in them the faithful expression of their belief. From a contrary reason, the liturgy inserted in the apostolic Constitution is scarcely of any authority, although it has been written the first of all the liturgies.

Though the objections of Daillé against the writings of the Fathers, were solid, yet they could be of no force against the *liturgies*. In the latter case it is the voice of the flock united to that of the pastor; an entire people, who by their form of worship and

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the expression of their piety, give testimony to their belief; the majority of the primitive churches received their faith from the Apostles themselves. None of those churches has ever been without a liturgy, and none of them has been so foolish as to express by its words or actions, any doctrine, which it did not believe, or which it considered as erroneous. The Oriental *liturgies* prove as evidently their religious belief, as those of the Protestants express their own doctrines.

If there be any ambiguity in the language of the prayers, the sense is explained by the ceremonies; and these two signs united have quite another energy than simple words or expressions. Were these of the consecration, "this is my body," equivocal, the invocation of the Holy Ghost, by which he is besought to change the Eucharistic gifts and to make them the body and blood of Christ, the elevation and adoration of the host, the custom of carrying the Eucharist to the absent, would attest the real presence in an invincible manner. Protestants have been so well persuaded of this, that when they changed the doctrine, they were forced to suppress the ceremonies; it was too notorious a condemnation of their erroneous opinions.

So, from the first ages, these monuments of the faith of the Church were opposed to heretics. An author of the second century, according to Eusebius (1), to refute Artémon, who maintained that Christ was a mere man, quoted the canticles composed by the faithful, from the beginning, in which they gave praise to Christ as God. Paul of Samosata, who was of the same opinion with Artémon, suppressed those canticles in his church (2). We learn from Theodoret (3), that Arius changed the doxology which is

(1) B. 5. c. 28. (2) Ibid. B. 7. c. 30. (3) Theod. Hæret. Fab. l. 4. c. 1.

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sung at the end of the psalms, because it refuted his error; he wanted also to change the words in the form of baptism, but he was afraid to make the attempt.

In the fifth century S. Augustin proved to the Pelagians the existence of original sin, by the exorcisms used at baptism; the necessity of grace, by the prayers of the church (1). S. Celestine proposed that rule to the Bishops of Gaul, when he thus addressed them: " Let us pay attention," says he, " to the sense of the sacerdotal prayers, which, " received by Apostolical tradition all over the world, " are an uniform custom in the Catholic Church; and " by the manner, in which we ought to pray, let us " learn what we ought to believe." Thus this Pontiff attested the anthenticity and authority of the *liturgies*. That authenticity is not diminished these twelve hundred years past, and so will it continue to the end of the world.

2. *Of the Coptic liturgy.*—We know from invariable tradition, that the Church of Alexandria, the capital of Egypt, was founded by S. Mark; and it cannot be doubted but this holy Evangelist gave his converts a *liturgy*. It was there preserved as well as elsewhere, by tradition, down to the fifth century; and according to the common opinion, it was S. Cyril, of Alexandria, who arranged, at that period, and committed to writing the *liturgy* of his own particular Church. He wrote it in Greek, which was at that time spoken in Egypt: hence that *liturgy* has been occasionally called the *liturgy* of S. Mark, and the liturgy of S. Cyril. But as a very considerable number of the people of Egypt were unacquainted with the language of Greece, and spoke only the Coptic, it appears, that in the fifth century it was the

(1) Ep. 95. 217, &c.

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custom already established in that kingdom, to celebrate the divine Office in Coptic as well as in Greek; and that the Greek liturgy of S. Cyril was written in Coptic for the use of the natives of the country.

When Dioscorus, his successor, an adherent to Eutyches, and condemned by the council of Chalcédon, in 451, separated from the Catholic Church, he drew into his schism the most of the native Egyptians. Those schismatics continued to celebrate in Coptic, while the Greeks of Egypt, attached to the Catholic faith and to the Council of Chalcédon, retained the Greek language in the divine service. This diversity lasted during two hundred years, and down to 660, when the Mahometans made themselves masters of Egypt: then the Greeks of Egypt, who were faithful to the emperors of Constantinople, were crushed. The schismatic Copts who favoured the conquests made by the Mahometans, obtained the free exercise of their religion, which they have retained to the present.

They have three liturgies; the one, which they call S. Cyril's; it is the same in substance with that we have mentioned; the second is that of S. Basil; the third that of S. Gregory Nazianzen, surnamed the Divine. In the second and third the Coptic Eutychians or Jacobites have inserted before the communion, a confession of faith conformable to their error; but they have not altered that of S. Cyril, named also that of S. Mark. The Abbé Renaudot translated it not only from the Coptic, but compared it with the Greek text, from which it was originally taken. There can be no doubt but it is the *liturgy*, which was used in the church of Alexandria in the fifth century, before the schism of Dioscorus; since the Catholics continued to use it even from that very period. P. le Brun has mentioned it also. It contains no error but a perfect conformity with the

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Catholic doctrine on every point, contested between us and Protestants. With what propriety can it be maintained, that this *liturgy* of S. Mark is an apocryphal and fictitious production, and of no authority? In the two other Coptic liturgies we find no change, no addition, but the profession of Eutychianism. Since the Arabic became the vulgar language in Egypt, the Copts, notwithstanding, continue to celebrate in the Coptic, although they do not understand that language at present.

As the Abyssinians or Ethiopic christians have been converted to the faith of Christ by the Patriarchs of Alexandria, and remained subject to their jurisdiction, they also adhered to and persevered in their schism. Besides the three above-mentioned *liturgies*, they have nine others also, which seems to prove that they formerly had twelve in Egypt; but the substance and form are precisely the same, all have been translated into the Ethiopic. With the excep- of Eutychianism, which is professed in many, they contain nothing contrary to the Catholic faith. Ludolf, La Croze and some others have advanced, that the belief of the Abyssinians was more conformable to that of the Protestants than it was to that of the Church of Rome; but this is a glaring falsehood: the contrary is proved to demonstration by their *liturgy*, which the Abbé Renaudot gave, entitled: "*Canon Universus Æthiopum*," or by that under the name of Dioscorus, and which is inserted in the work of P. le Brun (1).

3. *The Syriac liturgy.*—After the condemnation of Eutyches, in the council of Chalcédon, nearly the same defection from the Catholic faith took place in Syria as well as in Egypt. That Heresiarch found many partizans in that country; there were several

(1) Tom. 4. p. 564.

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schisms among them, and many disputes between them and the Catholics. The latter were called Melchitæ by their adversaries, that is, Royalists; because they professed the orthodox creed of the Emperor. But both retained in Syria the same *liturgy*, which they had used before.

It was commonly called the *liturgy* of S. James; because it was used at Jerusalem, as well as in all the Syrian churches of the Patriarchate of Antioch. There can be no doubt concerning the antiquity of that liturgy, when we compare it with the fifth mystagogical catechism of S. Cyril of Jerusalem. In 347 or 348, this holy Bishop explained to the newly baptized, the principal part of it, which begins at the oblation, and continued to explain it to the conclusion. It is probable, that in the fifth century it was at first written in Greek, as many Greek terms are retained in the Syriac version. The word "consubstantial," adopted by the council of Nice, was added to it, and Mary is named the Mother of God, as it was decreed by the council of Ephesus: it does not hence follow, that this *liturgy* had not been known before that addition.

The fathers of the council in Trullo, (ann. 692,) quoted it under the name of S. James, to refute the errors of the Armenians, who put no water in the chalice. In the ninth century, Charles the Bald, King of France, wished to see Mass celebrated according to that *liturgy* of S. James, which was used at Jerusalem (1). Never did the Orientals doubt but it really came from that Apostle. In process of time the Patriarchs of Constantinople gained sufficient influence to suppress in the provinces subject to their jurisdiction, all the *liturgies* except those of S. Basil and S. John Chrysostom; they permitted, however,

(1) Epist. ad Cler. Ravennat.

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that in the churches of Syria, that of S. James should be used, at least, on his festival. It has, therefore, all the authenticity, which the authority of the Church can bestow on a public monument.

In vain have Rivet and other Protestants attacked it on account of the additions we have mentioned, and of the trisagion, which commenced, say they, only at the end of the fifth century. But these critics have confounded the trisagion taken from the scripture and the formulary Agios o Theos, &c. which was first sung at Constantinople, in 446, with an addition, which Peter Fullo, chief of the Theopaschites, made to that formulary, after the year 463. That addition is at the end of the fifth century; but the Sanctus or trisagion of the *liturgy* is taken from the Apocalypse. It is ridiculous, moreover, to suppose that the churches ought not to have subjoined to their prayers the formularies necessary to bear witness to their faith against heretics, when the latter did the same to profess their errors; or that these additions, always observed, should derogate from the authenticity of the *liturgies*.

That of S. James furnishes us with an invincible argument against Protestants, as it contains a clear and express profession of the doctrines, which they presume to brand as innovations, as well as the ceremonies of the Church of Rome, which they censure as being superstitious: the real presence and transubstantiation, the term *Sacrifice*, the breaking of the host, the incensings, prayers for the dead, the invocation of saints, &c. The Eutychians or Jacobites of Syria have not inserted their errors in this *liturgy*. The orthodox and heretics have had the same respect for this Apostolical monument.

The liturgy of S. Basil has been also translated into Syriac, for the churches of Syria, and there are nearly forty liturgies for their use; but there is no

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difference, except in the prayers, as the collects and other prayers of the Mass, with us, for the different Feasts. The *Liturgy* of S. James, which contains the whole order of the Mass, is the most common among the Syrians, and has been the model of all the rest, which must appear evident by comparing them with that of S. James.

4. *The Nestorian and Armenian liturgy.*—When Nestorius was condemned by the council of Nice, in 431, his partisans spread themselves over Mesopotamia and Persia, and there formed a great number of churches: they were often called Chaldeans. They continued to make use of the Syriac liturgy and brought it to every country, in which they settled, even to India, to the coast of Malabar, where they still live under the name of christians of S. Thomas. This Apostle, according to Origen, preached the gospel to the Parthians, and was buried at Edessa in Mesopotamia (1); but a more recent tradition declares, that he preached in the Peninsula on this side of the Ganges, and suffered martyrdom in the city of Calamina, afterward called S. Thomas, and now Meliapour, where his tomb is now seen. But this opinion must yield to that of the primitive ages. Their Missal contains three Liturgies; the first entitled that of the Apostles, the second that of Theodore, the Interpreter, the third that of Nestorius. The Abbé Renaudot, who translated them, observes, that the first is the ancient Liturgy used by the Syrian churches before the time of Nestorius, and that it is, in some manner, the universal canon to which the two others refer. P. le Brun compared it with that used by the Nestorians of Malabar, before their Missal had been corrected by the Portuguese who laboured for their conversion; so there can be no

(1) Origen Comment. in lib. 3. Gen. Euseb. Hist. Eccles. l. 3. c. 1.

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doubt about its antiquity: it differs in nothing essential from that of the Syrians. The Portuguese, about the year 1500, having doubled the Cape of Good Hope, and penetrated to the East Indies, were astonished to find in that country a great number of christians: the latter were no less surprized on the arrival of foreigners, who were of their religion. These people, who called themselves christians of S. Thomas, were divided into fourteen hundred towns or villages; their only pastor was a Bishop or Archbishop, who was sent to them by the Nestorian Patriarch of Babylon, or rather of Mozul. They sought the assistance of the Portuguese to defend them against the aggressions of some petty Pagan princes, and acquainted their Patriarch with the coming of those strangers, as an extraordinary event. These Malabar christians were Nestorians, and there is reason to think they were engaged in that heresy from the close of the fifth century. The Portuguese, who brought many missionaries with them, formed the intention of uniting the Malabar Christians to the Catholic Church, from which they had been separated one thousand years. That work was begun by D. John d'Albuquerque, the first Archbishop of Goa, and continued in 1599, by D. Alexis de Ménézez his successor. Assisted by the Jesuits, he held a council in the village of Diamper or Odiamper, in which he made a great number of canons and regulations to correct the errors of those schismatical christians, to reform their liturgy and usages, to render them conformable to the doctrine and discipline of the Catholic Church.

The history of that mission was written in Portuguese by Antony Govea, a Religious of the order of S. Austin, translated into French, and printed at Brussels, in 1609; it is entitled: "The Oriental "history of the great progress of the Catholic Church,

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"in reforming the ancient christians called of S. "Thomas." Govea charges them with numerous errors.

1. "They are obstinately attached," says he, "to the heresy of Nestorius, concerning the Incarnation; they have no other images except the Cross, and they do not honour it very religiously. 2. They declare, that the souls of the just will not be admitted to the beatific vision until after the day of judgment. 3. They admit but three Sacraments, namely, Baptism, Order, and the Eucharist; and in many of their churches they administer Baptism in a manner which renders it invalid; and, therefore, Archbishop Ménézez re-baptized them, for the most part, in private. 4. They make no use of holy oil for Baptism, but the oil of Indian nut, without any benediction. 5. They do not even know the names of Confirmation or of Extreme-unction; they do not practice auricular confession; their Office books abound with erroneous opinions. 6. For the consecration they make use of small cakes made with oil and salt, and instead of wine, they employ water in which they have steeped dry raisins. They celebrate Mass but seldom, and do not think themselves obliged to hear it on Sundays. 7. They do not observe the age required for the reception of Holy Orders; they often ordain priests at the age of 15 or 20; they marry even widows, and contract second and third marriages: they do not say the divine office in private, but repeat it aloud in the church. 8. They entertain the highest respect for the *Catholic Nestorian* Patriarch of Babylon; they will not allow the name of the Pope to be mentioned in their liturgy. They have often neither parish priest nor curate, and in such case, the oldest layman presides at their meetings, &c."

It has been presumed, that this list of errors was too highly coloured, and that Govea considered as

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faults and abuses such practices as he had never been used to observe in Portugal. But as soon as our Catholic Divines became better acquainted with the different sects of Oriental christians, especially with the Syrians, Nestorians, Jacobites, Melchites, and Maronites, compared their rites and liturgies, consulted their religious books, they discovered that the Portuguese condemned in the Nestorians of Malabar, many things, which were really innocent, many rites, which the Church of Rome has never proscribed in other sects; that did they not obstinately persevere in attempting to reform every thing, they might have more easily succeeded in reconciling those schismatics to the Catholic Church.

As to their doctrinal errors, Assémani, so far from dissenting from Govea, ascribes other errors to the Nestorians of Persia (1). "They omit," says he, "in the liturgy, the words of consecration; they look on the sign of the cross as a Sacrament. Some have taught, that the fire of hell would terminate; they think the souls of the blessed are placed in the earthly paradise. In 1596, one of their synods defined, that Adam had not been created immortal, and that his sin had not been transmitted to his posterity."

La Croze, an apostate Benedictine monk, become protestant, wrote, professedly, "his history of the Christian Religion in India," to bring odium on the Archbishop of Goa and the Portuguese missionaries: he availed himself of the reproaches, however ill-founded, maintained by Govea; he asserts, that the christians of S. Thomas held precisely the very same tenets professed by Protestants; that they receive, like them, only two sacraments, namely, baptism, and the supper; that they deny expressly the real presence and transubstantiation; detest the veneration

(1) Biblioth. Orient. tom. 3. p. 695.

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of saints and images; believe no purgatory; reject the pretended traditions and abuses, which the Church of Rome introduced in the subsequent ages. Assémani (1) has triumphantly refuted the apostate La Croze; he convicted him of thirteen or fourteen capital errors and atrocious falsehoods.

To elucidate those facts, and to know what opinions should be adopted, it was found necessary to consult some documents much more authentic than those of the Portuguese, namely, the liturgy and other books of the Nestorians, of Malabar, or of Persia, from which the former receive their Bishops. The Abbé Renaudot, Assémani, and P. le Brun, have examined their books and liturgies, and proved that La Croze advanced the grossest of falsehoods in the course of his work. We find in the 6th vol. of P. le Brun, the liturgy of the Malabar Nestorians, such as it was before the corrections made by order of the Archbishop of Goa; this writer compared it with the other Nestorian liturgies that Renaudot got printed, and which had been transmitted by the Nestorians of Persia. The consequence was, that both the one and the other have always believed and do still believe the real presence of Christ in the Eucharist and transubstantiation; that many of them admit seven Sacraments, like the Church of Rome; that they make a commemoration of the saints in the Mass, pray for the dead, &c. Some superficial readers, who have been seduced by the false assertions of La Croze, and lately by the English Tract or missionary Society, should in all reason, renounce their errors. Were we forced to admit the accounts, which are given by Govea, it would still be evident, that the creed of the Malabar Nestorians was very different from that of Protestants.

(1) Biblioth. Orient. tom. 4. c. 7. sect. 13.

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Do protestants believe, like those Nestorians, that there are two persons in Jesus Christ, and that the saints shall not see God until after the day of Judgment? The Nestorians of Malabar have always regarded holy orders as a Sacrament, and although they did not observe the age prescribed by the canons, Govea does not accuse them of having conferred orders invalidly. He does not mention in what the invalidity of their baptism consisted; there was never any doubt entertained about the validity of that which is administered by the Nestorians, whether Persian or Syrian. Their belief concerning the Eucharist is proved by their liturgy: Govea brings no charge against them with regard to this article. If they mixed oil and salt with the bread intended for the consecration, they gave mystical reasons for it, and that abuse did not render the sacrament invalid. Although the infusion of raisins was a very doubtful matter, yet they did not refuse to make use of wine with which they were furnished by the Portuguese. They said Mass only on Sundays, and did not think themselves strictly obliged to hear it; but they believed it to be a true Sacrifice, and did not abominate it like Protestants.

They neglected confession, to a great degree, yet they believed the absolution given by the priests efficacious, and, consequently, they admitted the Sacrament of penance. This is not Protestantism. They did not honor the Blessed Virgin, the saints, and the Cross, as much nor as often as Catholics do; but they did not condemn this practice as superstitious and idolatrous. They had no images in their churches, because they were surrounded by idolaters and pagods: does it hence follow, that they looked on the honor rendered to images as an act of idolatry? When the Council of Trent taught that the use of images is laudable, it did not decide that it was

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absolutely necessary. Those christians were subject to the Nestorian Patriarch of Mozul, and not to the Pope, whom they knew not; consequently, they admitted a spiritual head and a hierarchy: they did not maintain, like Protestants, that all ecclesiastical authority is tyrannical. They have always celebrated the divine office in Syriac, a language foreign to them; but they never celebrated in the vulgar language. They observed, most religiously, the law of abstinence and the fast of lent; their Bishops were not married; and they always esteemed and respected the monastic profession. Where, then, is their Protestantism?

If the Portuguese remained in possession of Malabar, it is very probable that all those christians would be now Catholics; but since the Dutch seized on it, they favoured the schismatics, and took no interest in the success of the missions. M. Anquetil, who travelled over that country in 1758, found the churches of Malabar divided into three portions; the one Catholics of the Latin rite, the other Catholics of the Syrian rite, the third Syrian schismatics. The latter is not the most numerous; of two hundred thousand christians, there are only fifty thousand schismatics. From the facts now adduced, it is evident, that Protestants have been very uncandid in all they have written about Nestorianism. They have disguised and very badly justified it, whether in its origin, in the progress it made after the council of Ephesus, or in its final establishment among the Malabars or christians of S. Thomas; they crown their bad faith by calumnies against the Catholic missionaries. The Protestant missions have never been attended with any success; for in the Bengal government, extending over from thirty to forty millions of people, with all its influence and encouragement, not more than eighty converts have been made in seven years by the Protestant mis-

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sionaries, and those were almost all outcasts from the Hindoo religion, who were glad to get a pittance for their support; for the perseverance of whom, their instructors say, "they tremble" (1). "Every way, whether by occasion or by truth, Christ be preached," says S. Paul, "I rejoice and will rejoice" (2). This is not the spirit which animates Protestants: they are sorry that the catholics succeed in the conversion of the pagans, as appears from the letter of Dr. Kerr, senior chaplain of Fort St. George, quoted in the late parliamentary report. By this it appears, that the Catholics, in that province, generally converted about three hundred infidels to christianity every year, and that there was a prospect of their converting many of the Hindoo chiefs; but that our government set its face against these conversions. Thus is the impure and infamous worship of the wooden god Juggemant itself, preferred to the Religion which converted and civilized our ancestors!

As to the Armenians, they were drawn (ann. 525,) into the Eutychian heresy, by James Baradæus or Zanzales; whence came the name Jacobites, and they separated from the Catholic Church. Many of them returned to the Church at different times, as those of the greater Armenia, Poland, Russia, and Persia; but their schism is not yet entirely extinguished. The Armenian schismatics, however, pay great respect to the church of Rome. S. Gregory the Illuminator, who converted them to the christian faith in the fourth century, had been educated at Cessaria in Cappadocia, and S. Basil, bishop of that city, took care of the Armenian churches. We are of opinion that they received, in the first instance, the Greek *liturgy* of S. Basil, as the Armenian monks

(1) Transact. of Prot. Miss. quoted in Edin. Review, April, 1808.
(2) Dr. Milner's End of Controversy.

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adopted his rule. They are not accused of having deviated from it since the time of their schism, except in the addition which Peter Fullo made to the "Glory be to the Father, &c." in 463; and they did not add water to the wine in the Eucharistic Sacrifice. That omission of theirs was condemned by the council in Trullo, ann. 692.

The Abbé Renaudot could get no copy of the original Armenian schismatical *liturgy;* but P. le Brun procured an authentic Latin translation: he gave it in his fifth vol. p. 52. with copious annotations. We see in that *liturgy* the real presence, transubstantiation, the elevation and adoration of the host, the invocation of Saints, prayer for the dead, &c. It is proved, moreover, by incontestible documents, that the Armenians have never professed, but rather detested, the doctrines of the sectarians of the sixteenth century.

The Greek Liturgies.—The two principal *liturgies* used by the Greeks, who are subject to the Patriarch of Constantinople, are those of S. Basil and S. John Chrysostom. There can be no doubt but S. Basil was the real author or the digester of the former; as to the second, it was ascribed to S. Chrysostom, only three hundred years after his death. It appears, that it is the ancient *liturgy* of the church of Constantinople, which was called the "liturgy of the apostles" till the sixth century. The latter is used throughout the year, and contains the whole order of the Mass; the other, the prayers of which are longer, is used only on some particular days. There is a third, which is called the "Mass of the presanctified," because there is no consecration, as with us, on Good Friday; the Priest does not consecrate, but communicates with the species consecrated on Holy Thursday. The prayers of that Mass appear less ancient than those of the foregoing.

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P. le Brun (1) has given the prayers and the order of the ceremonies of S. John Chryso-tom's *liturgy*. It is used in all the Greek churches of the Ottoman empire, which are subject to the Patriarch of Constantinople, and in those of Poland and Russia. As to the Greeks, who have churches in Italy, they have made some alterations in that liturgy. The Patriarchs of Constantinople have ever succeeded in getting it adopted in the patriarchates of Antioch, Jerusalem, and Alexandria, by the christian Melchites, who in the fifth century, rejected the Eutychian heresy. Although in all those countries the Greek language is not understood, yet the Greek *liturgy* is universally followed; but on account of the few, who are able to read it, they are often obliged to celebrate Mass in the Arabic language.

From the time that all those Coptic, Ethiopian, Syriac, and Greek liturgies have been published, compared and examined by the learned of all nations, and confirmed by every possible attestation, no man has since presumed to maintain, like the Minister Claude, that the Schismatical Greeks entertain, with regard to the Eucharist, and the other doctrines contested by Protestants, opinions quite different from those of the Church of Rome. As to the belief of the primitive ages, the prejudices of Protestants are inconceivable. Bingham, in his *Ecclesiastical Origins*, (B. 15. c. 3.) points out the order and the prayers of the Greek *liturgy* inserted in the Apostolical Constitutions, before the year 390, (B. 8. c. 12.) He cites the words of the oblation and consecration, the invocation of the Holy Ghost, that he may descend on "*the sacrifice, that he may make the bread the body of Christ, and the Chalice the blood of Christ;*" the Bishop's words to the people

(1) vol. 4. p. 384, &c.

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before the communion: "*holy things are for holy persons,*" the people's answer: *there is one holy Lord Jesus Christ: blessed be he, who cometh in the name of the Lord; he is our God and Lord, and hath appeared to us, &c.*" All these words were not sufficient to open his eyes. He says, that the Holy Ghost is invoked to change the Eucharistic gifts, *not as to the substance,* but as to the virtue and efficacy. What, then, is the meaning of those words, *blessed be, &c.,* if Christ is not really present? When the Priest gives the communion, he does not say: "*this is the virtue and efficacy of the body of Christ; but this is the body of Christ;*" and the communicant answers, *Amen,* I believe it. The communicant, no doubt, understands the words of the Priest in their natural sense; no man imagines, that bread and wine have the same virtue and efficacy as the body and blood of Christ. The Priest addresses these words to God: "*We offer thee also for all the Saints, who have pleased thee from the beginning of the world, for all this people, &c.;*" but in what sense does he offer, if it be only bread and wine? If it is the body and blood of Christ, we conceive they are offered to God in thanksgiving for the happiness of the Saints, and for the salvation of the Church and people; it is, therefore, a true Sacrifice. The Priest subjoins: "*Let us commemorate the holy Martyrs, that we may deserve to partake of their triumphs:*" what is the meaning of *this commemoration,* unless to honor them and obtain their intercession? *Let us pray,* says the Priest, *for all those, who have died in the faith.*" All those passages are found in the *liturgy* of S. James, the antiquity of which seems to be acknowledged by Bingham, and in all the *liturgies* of the christian world. The Church, then, only repeats in hers the expressions employed more than thirteen hundred years ago. A proof, that they

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express the real presence, transubstantiation, a true sacrifice, the invocation of saints, prayer for the dead, is, that when the *Anglicans* ceased to believe these doctrines, they ceased also to speak this language; consequently the ancient Church would not have employed it, had her opinions been conformable to those of the *Anglicans*.

6. *Liturgies of the western Church.*—The Latin Church recognizes only four ancient *liturgies*, namely, the *Roman*, *Milanese*, *Gallican*, and *Spanish*. It was always believed at Rome, that the liturgy of that church came, by tradition, from S. Peter; such was the opinion of S. Innocent I. in the fourth century; (ep. ad. Decent.) and in the sixth of Pope Vigilius, (ep. ad Profut.) But it must not be confounded with a pretended *liturgy of S. Peter*, which is known only about two hundred years past; it is composed of Greek *liturgies* with that of Rome; but has never been used by any Church. We know of no written Latin *liturgy* before the Sacramentary drawn up by Pope Gelasius, about the year 496. Cardinal Thomasius got it printed at Rome, in 1680; it is entitled: "*Liber Sacramentorum Romanæ Ecclesiæ.*" This learned Cardinal thinks it was, in a great measure, compiled by S. Leo; but that the substance of it is derived from the earliest ages. About one hundred years after Gelasius, S. Gregory the Great retrenched some of the prayers, changed some others, and made scarce any additions. The canon of the Mass, which is found at page 196 of Thomasius, is the same with that, which is used at present. It contains the name of no saint, who lived subsequently to the fourth century, which proves its antiquity. This is what we call *the Gregorian liturgy*, and it is the shortest of all; it is too well known to require any further account of it. The exactitude with which it is followed for more than twelve

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hundred years, should make us presume, that it was no less scrupulously observed before it was committed to writing. This reflection should have induced the Protestants to respect it the more; we defy them to show any difference, as to doctrinal points, between that *liturgy* and those of the eastern Churches.

A striking proof of the adherence of the Churches to their ancient *liturgy*, is the constancy, with which that of Milan has retained her own, notwithstanding the attempts, which have been made, at different times, to introduce that of Rome. The clergy of Milan think themselves indebted for it to S. Ambrose, and this holy Doctor composed, in effect, some hymns and prayers for the divine office; but it cannot be proved, that he made any change in the essentials of the *liturgy*, which was in use before his time. This appeared evident, when it was compared by P. le Brun, with the Roman or Gregorian Mass. (vol. 3. p. 208.) There are some slight differences between the canons of both; but none in the doctrine.

The Gallican Mass, which was used in the Churches of Gaul until the year 758, bears more resemblance to the oriental *liturgies* than it does to the Roman Order. The cause, it is probable was, that the first Bishops, who preached in Gaul, as S. Pothinus of Lyons, S. Trophinus of Arles, S. Saturninus of Toulouse, &c. were orientals. They left, no doubt, in the Churches which they founded, a *liturgy* like that, to which they were accustomed. From the manuscripts which have been preserved, we find the same expressions and the same ceremonies, and consequently the same doctrine, as in all the other liturgies of which we have spoken. This conformity is still more evident, if we examine the Gothic or Mozarabic Mass, which was used in Spain in the fifth and following centuries, and which is in

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substance, the same as the Gallican Mass. P. le Brun compared them, and marked the difference between the one and the other. (vol. 3. p. 334.) P. Lesley, a Jesuit, who got the Mozarabic Missal reprinted at Rome, in 1755, has made the same comparison; he asserts, that the Mozarabic was the model for the Gallican; but it does not appear, that he knew the reasons by which P. le Brun has proved the contrary, at least, he does not refute them. D. Mabillon also is of opinion, that the Gallican order is more ancient than the Mozarabic, *de liturgia Gallicana.*

P. le Brun has shown, that during the four first centuries the Roman order was followed in Spain; in the fifth the Goths took possession of that country. But the Goths, before they fell into Arianism, received from the east, and especially from Constantinople, the christian faith, and consequently the Greek *liturgy.* Martin, Archbishop of Braga; John, Bishop of Gironna; S. Leander, Archbishop of Seville; all of whom contributed to the conversion of the Goths about the close of the sixth century, were educated in the east. They were, therefore, induced to preserve the Gothic *liturgy,* which came from that part, and which was conformable to the Gallican, followed in Narbonic Gaul, where the Goths ruled as well as in Spain.

Hence it follows, that S. Leander and S. Isidore of Seville, his brother, in drawing up the *liturgy* of Spain, did not alter the substance, which existed before them; they merely added some prayers, collects, and prefaces relating to the Gospels and to the different days of the year. But the sense of the prayers, the essential rites, the oblation, consecration, adoration of the Eucharist, the communion, &c. are the same. The consequences resulting from them are not different. That Gothic *liturgy* was retained

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in Spain by the christians, who maintained their independence, after the invasion of the Moors or Arabs, until the year 1080, and it is from the intermixture of the christians with the Moors, that the former were called *Mozarabes.* The Popes were obliged to exert themselves, for more than thirty years, in succession, to get the Roman liturgy re-established in Spain. All these facts prove to demonstration, that it has not been easy in any age, nor in any part of the world, to introduce any change in the *liturgies.*

7. *Consequences which result from comparing the liturgies.*—By the short detail we have given, it is obvious, that the sense, the march, the spirit of all the known *liturgies* are strikingly uniform, notwithstanding the different languages and style, the distance of places and the revolutions of ages and empires. In Egypt and Syria, in Persia and Greece, in Italy and Gaul, the *liturgy* was always celebrated by Priests and not by laymen, accompanied with august ceremonies, and not like an ordinary repast. Every where we see consecrated altars, and priestly vestments, bread and wine offered to God, as destined to become the body and blood of Christ, the invocation, by which the Priest begs of God to change the elements of the bread and wine, the consecration made by the words of the Redeemer, the adoration paid to the Sacrament, expressed by the prayers, the gestures, the incensings, the communion, believed to be the receiving of the body and blood of Christ, the words *victim*, *sacrifice*, *immolation*, &c.

Could this phenomenon have happened, if when the *liturgies* were written in the fifth century, there had not been an ancient and venerable model, to which all the churches thought themselves obliged to conform? Could this model have been formed by any

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others than by the Apostles? On the other hand, have the *digesters* of the liturgies in the different parts of the world, been able to employ the same deceitful and equivocal language, to understand the terms *altar*, *sacrifice*, *immolation*, *victim*, *change of substance*, in an improper and captious sense? Either it must be supposed, that in no part of the universe was the meaning of the common language of mankind understood, or it must be maintained, that every writer, without collusion, has, notwithstanding, devised the uniform project to change the doctrine of the Apostles and to deceive the faithful. A general illusion is equally as impossible as an universal deception. There have been schisms, disputes, jealousies between Bishops and Churches; this misfortune has been common in every age; the interests, the prejudices, the affections, the manners, were not the same; these causes could not, therefore, have produced a similar error nor an uniform collusion.

When heretics separated from the Church, they respected, for some time, the liturgy to which the people were accustomed; they did not foist their errors into it, until they were sure, that their flock, imbued with their doctrine, should see it appear, without being surprized, in the public prayers. They have changed but few *liturgies*, and the original model, retained by the Catholics, has been always a standing and irresistible evidence against innovators.

Even among Catholics, the different Churches have been very tenacious of their ancient *liturgy*; the Church of Milan retains her own; the Churches of Spain have given up theirs, on account of the irruption of the Goths, and retained the Gothic Mass down to the eleventh century; it required the whole authority of Charlemagne to introduce into Gaul the Roman office, though the one contains

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nothing contrary to the other. S. Augustin wanted to introduce the practice of reading in his Church, during holy week, the passion of Christ, according to the four Evangelists, as we do at present; whereas before his time no other was read but that of S. Matthew; that innovation excited some murmurs, as he tells us himself (Serm. 144 de temp.) It is certain, that for twelve hundred years there has been no alteration made in the Roman *liturgy:* are there any proofs to shew, that Catholics were less attached to that *liturgy* during the five first centuries?

Protestants, notwithstanding those incontestible facts, have maintained, that the belief of the Church had changed concerning the Eucharist; they are requested to answer this simple argument: the faith cannot change, unless the language and ceremonies of the liturgy change; this you have proved by your own example: this last change did not take place before your time; this will appear evident by comparing the *liturgies;* consequently before you separated from the Catholic Church, never did any change in the faith take place concerning the Eucharist. In almost every age some errors sprang up on this essential point of doctrine; this mystery, therefore, has always engaged the attention of christians; because it is intimately connected with the doctrine of the divinity of Christ. The question, then, always at issue was, what meaning should be given to the words of the *liturgy;* it was impossible the faithful should forget it, or the pastors ever change the signification.

8. *Of the Protestant Liturgies.*—That, which we maintain with regard to the immutability of the faith of the church, has been demonstrated by the conduct of Protestants. As soon as they denied the real presence, and rejected the Sacrifice of the Mass, they thought fit to suppress the words and ceremonies

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of the Mass, which attested the contrary doctrines: thus have they acknowledged, though with much reluctance, the force of those signs, which have been in use, in all the churches all over the world, and made profession to separate from them. The first thing, which Luther did was to abolish, at Wittemberg, the canon of the Mass, he retained only the words of consecration; although he continued to maintain the real presence, he suppressed whatever might convey an idea of the Sacrifice. He retained, nevertheless, the elevation of the host; but allowed it to be practised or retrenched; this article caused some disturbance in his party. He thought fit, at last, to suppress it. Zuinglius and Calvin, who denied the real presence, retained for the Supper only the Lord's prayer and the words of the Institution of the Eucharist; they abolished all the words and ceremonies, which Luther retained before and after the consecration.

Henry VIII. did not meddle with the liturgy; but in 1549, in the reign of Edward VI., a new one was compiled, in which were omitted the prayers of the canon and the elevation of the host; the communion is declared to be the act of eating the flesh and drinking the blood of Jesus Christ, as appears from the following words: *Grante us therefore (gracious Lorde)* SO TO EATE THE FLESHE OF THY DERE SONNE JESUS CHRIST, AND TO DRINKE HIS BLOUDE IN THESE HOLY MISTERIES, *that we may continually dwell in him, and he in us, &c.* Prayer for the dead is expressed as follows: *We commende unto thy mercie, (o Lord) all other thy servantes, which are departed hence from us, with the signe of fayth, and now do rest in the sleepe of peace. Graunte unto them, we beseech thee thy mercy and*

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everlasting peace. (1) Those two passages are contained in the *new communion office*, (with the exception of the words, *in these holy misteries*) printed at London, 1718; but prayer for the dead and the words above quoted are retrenched from the present office. Queen Mary, in 1553, re-established the Roman liturgy; Elizabeth, in 1559, adopted that of Edward VI.; she commanded, that the real presence should be neither taught nor opposed in that liturgy, but left undecided. Some alterations were made in the reign of James I.; but the troubles which occurred in that of Charles I., with regard to the *liturgy*, served as a pretext to bring that unfortunate King to the scaffold, and the same troubles continued under Oliver Cromwell. The same liturgy of Edward VI. was retouched in 1662, in the reign of Charles II.; it was declared in this liturgy, that the body of Christ was only in heaven; prayer for the dead was inserted in it; but couched in ambiguous terms: What variations, what inconsistencies!!!

The disputes were equally ardent in Scotland; but as the puritan party prevailed, they retrenched the

(1) This first Liturgy was altered *to please Calvin and his partizans*, who were numerous and powerful. Many English historians have proved this fact, especially Heylin, who complains, among other things, that the word *Altar* had been rejected, and though used in the *first Liturgy*. was thrown out *in the Second*. "Now, for the "alteration of the Liturgy," says he, "which did indeed draw with "it a full and final alteration in the thing (the *Altar*) now talked "of, great pains are taken to make it visible unto the world, "that *Calvin* had no finger in it. It had been happy for this "church (of England) if he and *Beza* could have kept themselves "to their meditations, and not been *curiosi in aliena republica*, as "they were too much." (*Antidot. Lincol.* p. 110) But Calvin was *the Protestant Pope*, and could alter, as every Protestant can do and several have done, many articles of the Christian Religion; whereas, *the Catholic Pope* can make no alteration, except in some articles of Church discipline, and not even that, without the consent of the Catholic Church, whether dispersed or assembled in Council.

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ceremonies; they observe nearly the same manner of celebrating the Supper as Calvin established at Geneva, which is followed by the French Calvinists; Lutheranism was established in Sweden by Gustavus Vasa, and the Mass was abolished; but after many disputes and uncertainties, a liturgy was published in 1576, which bore a great resemblance to the Roman Mass; it prescribed the elevation of the host, and it was declared, that the host contained the body and blood of Christ at the moment of its reception. P. le Brun has given that liturgy. Lutheranism obtained, after this time, the ascendant in Sweden; but the Lutherans of the various northern countries have no fixed or unchangeable form of *Liturgy*.

From the time that dispassionate men began to compare the Protestant *liturgies* with those of all the other churches in the world, many amongst them have granted, that the Reformers departed too widely from the primitive model; but how is it possible to retain its language and form, when its spirit and doctrine have been abandoned? Those who wanted to approximate to this model, like those of Neuchâtel, in Switzerland, have succeeded only in making themselves more ridiculous. That marked extravagance proves, that if the ancient churches professed the same tenets with Protestants, their liturgies could never have been such as we have them. To get the *liturgies* of Separatists adopted, recourse, in many countries, was had to laws, threats, punishments, and even to death; this was quite unprecedented in former ages: the Roman Mass, against which Protestants have so much declaimed, caused no effusion of blood. From the moment a people became christian, they received, without resistance, *a liturgy*, which was the faithful expression of the Apostolic doctrine; never did they change the *liturgy* without changing their faith, and the period

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of the change has been always remarked. It is, therefore, at present, a great advantage to christians in general, to be able to consult the ancient liturgies; there is no proof more convincing of the antiquity, perpetuity and immutability of the Catholic faith, not only concerning the doctrines contested by Protestants, but with regard to every other article of the Christian Religion.

——o——

AN ANSWER

To the objections against Transubstantiation.

THREE hundred years have nearly elapsed since the Sacramentarians attacked the doctrine of Transubstantiation; they ransacked the scripture and Fathers to prove their novel opinions; but a host of Catholic divines have triumphantly demonstrated, from the same authorities, from councils, ancient liturgies, and the united evidences of the Greek and Latin churches, that Transubstantiation has been the invariable doctrine of the Catholic Church, from the days of Christ down to their own times. On this article, as on all other points, Separatists have made but a feeble defence: driven from position to position, they changed their mode of attack, and scarcely employ any argument now against the doctrine in question, but that of *reason* and *the evidence of the senses*, excluding all scriptural mysteries, according to the Socinian system. "If Protestants be not orthodox, in this particular," says D' Alembert, "they are, at least, consistent with their own principles," namely, that the "Scripture is the rule of faith, as under-

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stood by every man of sound judgment;" if he read the Scripture with a pure intention, and judge by it, that there is no mystery of the Trinity, Incarnation, &c. he may, no doubt, deny those mysteries, as not being grounded, according to his judgment, on the evidence of the senses. There are, however, some mysteries in nature, and our senses are as liable to deception, with regard to them, as they are in these of religion, as appears from the following examples.

Square towers appear circular when viewed from a distance, and seem smaller than they are, in reality. What becomes of the evidence of our senses, in this case, in opposition to reason? The organ of vision is also deceived, with regard to motion, as when we set sail, with a fresh breeze, from port, the shores seem in motion, and the villas and cities retreating. Should we be remote from a long chain of mountains, the convex as well as the concave parts of them, appear to the view, like a plain level surface. The Sun appears, sometimes, only two feet, at most, in diameter; though, according to astronomers, it is about one million, three hundred and ninety three thousand times bigger than the earth. Who could imagine, the square of the *hypothenuse* to be equal to the sum of the squares of the two sides, though the sum of the sides is larger than the hypothenuse?

It is demonstrated, that the *diagonal* is incommensurable with the sides of the square; yet it is impossible to account for this incommensurability. The senses tell such as view, from the base, one of the largest pyramids of Egypt, (it is, according to Herodotus, 800 feet high, and its base covers eight acres of ground) that its summit resembles almost a spire; were all mankind assembled in the same place, they would say, that the top of that pyramid termi-

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nates in a point; yet reason, which judges of the altitude and proportions of the object, assisted by art and experience, corrects that mistake, and tells us, notwithstanding the general voice of the senses of mankind, that the top of the pyramid is a platform, capable of containing fifty persons. Are we not, therefore, justified in asserting, that were all mankind to deny, that God revealed the doctrine of Transubstantiation, (for it is foolish to reject a fact, revealed to us by God; because we do not think it possible) would not *faith* have a right to correct that general error, as we see reason has a right to correct the error of the senses and imagination, with regard to the pyramid? The evidence of our senses, no doubt, is often of very great use; but they are not so, on many occasions: our senses do not even distinguish between poison and a wholesome *remedy*; the sight as well as taste are deceived in the common beverage of adulterated tea and coffee: we know their bad qualities only from their effects.

Locke says, he cannot assent to a proposition, which affirms "the same body to be in two distinct places at once" (1); it seems this philosopher forgot, that the human soul, which though an immaterial *substance*, "is a body in its peculiar manner of existence," says Tertullian (2); "the human soul is a body in a certain sense," says S. Austin (3), and exists in every part of the human frame, at one and the same time; the voice of the orator is heard by the whole and every part of the assembly, and although but only one, is heard in many places at once. There is no parallelogram, how small soever, which may not be extended from the earth to the heavens *in infinitum*, without becoming, at the same time, of greater capacity; hence had an Angel the

(1) Abridg. Ess. b. 4. c. 18. (2) Advers. Prax. c. 7. (3) Contr. Ep. Fund. c. 16.

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power to reduce himself to *a point*, and of course, to *a line*, he might occupy any given extension or length whatever, and he would, at the same time, be present, in heaven and on earth. Had Locke reflected, that a burning torch or stick twirled with rapidity, appears to be, at the same time, co-existent with every part of a circle, he would then have perhaps admitted, that a body could be, by almighty power, in two places at once, and that what is possible, in appearance to the creature, is possible in reality to the Creator, with whom all things are possible.

But let us examine Locke's opinion upon Protestant principles:—Protestants profess to believe, that in eating the bread and drinking the wine, they receive, spiritually, by faith, the body and blood of Christ: a Protestant, therefore, animated with faith, may receive the body and blood of Christ, as often as he uses bread and wine at his ordinary meals, or on other occasions, though he be neither Priest nor Minister; for it is not the consecration made by the Minister, but the faith of the receiver, according to Protestants, which renders the body and blood of Christ spiritually present. Let us now suppose, that the Protestant population of the British empire, amounts to ten millions of persons, and that twenty thousand of that number receive the sacrament on the same day and moment, and render Christ's body and blood spiritually present, by their faith, at the same instant. Here, then, are the body and blood of Christ not only in two places, but in twenty thousand places at one and the same instant. It is strange, that a solution so simple escaped the penetration of the English philosopher.

But the great objection against Transubtantiation, is that of Tillotson, which has been employed by Hume and other Protestant writers. They say, that

"this doctrine is contrary to the reason and sense of of mankind." Yet, it is not more contrary to sense and reason, than the doctrine of the *Trinity*. Trinity and unity, in one and *the same respect*, is a contradiction; but, in *different respects*, there is not even the shadow of a contradiction; for the unity is in respect of *the nature*, the Trinity in respect of *the persons*. Transubstantiation is not more contrary to sense and reason, than that the Sun and every fixed star should be greater than the earth; that he, who appeared to Joshua (1), and to the holy women, should be an angel. But if God revealed to them, that he who appeared to be a man, was not a man but an angel, must they have believed God or their senses? If they said, they would believe their senses rather than God, they would be guilty of downright blasphemy. "Our senses," says Tillotson, "afford us a physical certainty, that the "substance of bread exists, wherever we see its "appearances." It is astonishing, that Protestants, who are so well informed in other respects, have not well considered that the same objection may be proposed against the Incarnation; and that they themselves are obliged, as professing that mystery, to give the solution; for we take it for granted, that they admit Revelation. Had not they, who perceived all the visible characters of human nature in Christ, an apparent physical certainty, that he was a human person? How then could they believe his divinity, or the mystery of the Incarnation? What became, in this case, of the evidence of *sense*? The same as in the Eucharist; we see the appearances of *bread*, but not the *body* of Christ, except by faith. Sense could not discover the divine nature in him, "in whom "dwelleth all the fulness of the godhead cor-

(1) Josh. 5. v. 13, 14. Mark 16. 5. & Matth. 28. 5.

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"porally" (1). The Jews could not perceive the divine nature in him, when he said: "I and the Father are one" (2); for which they were going to stone him; "because," said they, "thou being a man, "makest thyself God." According to this fine Protestant principle, we should believe no miracles, not even those of Christ himself, unless we had seen him perform them.

But to show the weakness of Tillotson's objection, let us suppose, that a man who was blind from his birth, recovers his sight for a moment, that he sees another man, placed between two mirrors. He sees three men exactly alike, and whose movements are precisely the same. It is impossible for him, according to those, who have written on the theory of vision, to discern which of the three figures is the real man, unless he ascertain it by the touch (3). Let us also suppose, that this man loses his sight immediately after. Let us next consider, if possible, the mysteries and wonders the blind man must believe, and the proofs, which he may deduce from them against all kinds of certainty. He is told, that the three persons or visible figures, which he saw in the mirrors, are but one single man. Is it easier for him to comprehend that, than the mystery of the Trinity? Here is the miracle of a human body existing in many places at once, notwithstanding Mr. Locke's assertion. He must admit, that the visible qualities of the human substance, exist in two plates of glass, without the human substance itself, and of course, all the wonders of Transubstantiation. He must persuade himself, that matter is penetrable, as he saw distinctly a human body moving in a solid plate of glass, which resists the touch. He may be told, it

(1) Col. 2. v. 9. (2) Joh. 10. v. 30. (3) Locke, b. 2. c. 9. Berkley Theor. of Vision, n. 102. Buffon. Nat. Hist. vol. 4.

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is true, that the organ of vision has been entirely deceived; but he will hence conclude, that the faculty of seeing is only a constant illusion, calculated to make us doubt of the most evident axioms of metaphysics and natural philosophy. What then is this blind man to do? Must he doubt and distrust the testimony of mankind, and oppose to the moral certainty of their attestation, the metaphysical certainty of the principles of reasoning, and the physical certainty of the course of nature?

It would follow, in short, from Tillotson's objection, that a blind man is an idiot, should he credit the assertion of a number of men, who assure him of a fact, which is contrary to the testimony of his senses. He is physically certain, by the touch, that a flat, smooth surface does not produce a sensation of cavities or protuberances; he should not believe, therefore, what he is told of a looking-glass, a portrait, or a piece of perspective. Unbelievers have been often invited to reply to the above comparisons, and to show in what their reasonings are different from those of the blind man; yet nothing has hitherto appeared, in their writings, to solve that difficulty. Some of them have candidly acknowledged (1) that they could give no answer whatever.

The principal answer to the objection, arising from the evidence of the senses, may be comprised in the following words: its principle militates against the mysteries of the Trinity and the Incarnation, which are admitted by Protestants. The holy Fathers were well acquainted with that objection; but never thought it worthy of disquisition. Many fallacies, as we have shown, result from the testimony of the senses.

(1) Diderot, Letter on the Blind, p. 12, 13, 44, 45.

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The Rule which Christ handed down to correct the error of the senses, is contained in these words: *This is my body; this is my blood*, as all the holy Fathers acknowledge. But were it maintained, that this rule, transmitted by the Holy Ghost, is not quite sufficient, because it cometh only by the sense of *hearing*, and not by that of *seeing*, the assertion would go to deny the omnipotence of Christ, and subvert the whole fabric of divine Revelation.

Blessed, then, are Catholics, thrice blessed, indeed, provided their deeds correspond with their faith! In them are verified the words of our Lord to S. Thomas: "Blessed are they, who have not seen, and have believed" (1). Let us humble ourselves and confess, that it is not for a creature, how excellent soever, to comprehend the truths which the Creator has thought fit to conceal; "for if the "works and ways of God could be conceived by "human reason (2), they would cease to be wonder-"ful, and could not be called unsearchable."

We have omitted, in this collection, the Liturgies used by the Maronites, Armenians and others, who are in communion with the Church, and have given only such as are used, (the Clementine and Roman excepted) by the oriental Schismatics. It will appear evident, by comparing theirs with the Roman liturgy, that they express their belief of Transubstantiation in terms as strong and forcible as Roman Catholics.

(1) Joh. 20. 29. (2) Thomas a Kempis.

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S. Justin's *Account of the manner of celebrating the Eucharist, in his time,* ann. 150.—Apol. c. 85.

" After the believer is baptized, and so made one " with us, we lead him to the congregation of the " brethren, as we call them, and then pour out our " souls, with great fervor, in common prayers, both " for ourselves, for the person baptized, and for all " others, in every part of the world; that having " embraced the truth, our lives may be, as becometh " the Gospel, and that we may be found doers of the " word, and so at length, attain eternal salvation. " We salute one another with a kiss, at the end of " prayer. After this, bread and a chalice of wine and " water are brought to the Bishop, which he takes, " and offers up praise and glory to the Father of all " things, through the name of his Son and the Holy " Ghost; and this thanksgiving to God, for vouch- " safing to make us worthy of these his creatures, is a " prayer of more than ordinary length. When the " Bishop has finished the prayers and the thanks- " giving service, all the people present conclude, " with an audible voice, saying, *Amen*, which in the " Hebrew language, signifies, *So be it*. The " Eucharistical office being thus performed by the " Bishop, and concluded with the acclamations of " all the people, those we call deacons, distribute to " every one present, to partake of this Eucharistical " bread and wine, and water, and then they carry it " to the absent.

" This food we call *the Eucharist*, of which none " are allowed to be partakers, but such only as are " true believers, and have been baptized in the laver

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" of regeneration, for the remission of sins, and live
" according to Christ's precepts; for we do not take
" this as common bread and common drink; but
" as Jesus Christ our Saviour was made flesh, by
" the word of God, and had real flesh and blood
" for our salvation, so are we taught that this food,
" (which by the change it receives in our bodies,
" nourishes our flesh and blood) becoming Eucharistic,
" by the prayers and words of which he himself
" is the Author, is the flesh and blood of the
" same incarnate Jesus." For the Apostles in their commentaries, called the Gospels, have left this command upon record, "That Jesus took bread,
" and blessed, saying: Do this for a commemoration
" of me; for this is my body; and in like manner,
" he took the chalice, and when he had given thanks,
" he said: This is my blood" (1), and delivered it to
" them only. And this very solemnity too the evil
" spirits have introduced in the Mysteries of
" *Mithra* (2); for you do, or may know, that when
" any one is initiated into this religion, bread and a
" cup of water, with a certain form of words, are
" made use of in the sacrifice. When this sacrament
" is over, we remind each other of the obligations to
" discharge his duty, and the rich to relieve the poor,
" and on such charitable accounts, we visit some or
" other every day.

" In every Eucharistical Sacrifice, we bless the
" Creator of all things, through his Son Jesus Christ,
" and through the Holy Ghost: and on the day
" called *Sunday*, all who live either in city or
" country, meet together in the same place, where
" the writings of the Apostles and Prophets are read,
" as much as time will allow. When the reader has
" done, the Bishop delivers a discourse to the people,

(1) Matt. 26. 26. Mark, 14. 22. Luke, 22. 19, &c. (2) The Sun.

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" and animates them to the practice of such amiable
" precepts. At the conclusion of this discourse, we
" all rise up together and pray. Prayer being ended,
" as I have observed, there are bread and wine and
" water offered, and the Bishop, as before, sends up
" prayers and thanksgivings, with all the fervour he
" is able, and the people conclude with the joyful
" acclamation of *Amen*. Then the consecrated
" elements are distributed to, and partaken of, by all
" who are present, and sent to the absent, by the
" hands of the Deacons.—Apol. c. 85.

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The order of the Liturgy, according to S. Cyril of Jerusalem, in his Catechistical Instructions, ann. 347.

" You have, by the grace of God, been sufficiently
" instructed in the foregoing discourses concerning
" Baptism, Confirmation, and the receiving of the
" body and blood of Christ; but it is now requisite
" that we should proceed to that which remains: this
" day we conclude what is necessary for your
" spiritual edification. You saw the deacon holding
" water to the Bishop, and to the Priest, who stood
" about the Altar. Did he do this to wash away
" the filth of the body? By no means; for we are not
" accustomed to come into the Church without
" cleansing the body; but washing is a sign that
" you ought to be purified from all your sins and
" iniquities. For as the hands denote our actions, to
" wash them signifies the cleanness and purity of our
" works. Have you not heard holy David, going to
" offer the sacrifice, and saying: 'I will wash my
" hands among the Innocent, and I will compass thy

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" Altar, O Lord' (1). Therefore to wash the hands " is a token, that we should be clean from sin. " Then the deacon calls out: *embrace one another.** " Do not consider this such a kiss as common friends " give one another, when they meet in public; for it " is not a kiss of that description. This reconciles " men to each other, and promises forgetfulness of all " evil treatment. Therefore, this kiss is a mark of " reconciliation and a blotting out of the remembrance " of all injuries. Therefore, Christ said: 'If thou " offerest thy gift at the altar, and there shalt " remember that thy brother hath any thing against " thee, leave there thy gift before the altar, and first " go to be reconciled to thy brother; and then come " and offer thy gift' (2). Therefore, this kiss is a " reconciliation, and for that reason, holy, according " to S. Paul, saying (3), 'Salute one another with a " holy kiss;' and S. Peter says (4), 'With a kiss of " charity.'† Then the Priest calls out, *lift up your* " *hearts;* for truly at that tremendous hour, our " hearts should be raised up to God and not fixed on " the earth and worldly affairs. By the force of these " words, the Priest requires, that all the people " should lay aside, at this moment, all the concerns " of this life and their domestic solicitudes, and have " their hearts in heaven, with the lover of mankind. " Then you answer: *We lift them up to the Lord;* " confessing, that you assent to what he requires. " But let no one stay here and say with his lips, we " lift them up to the Lord, while he suffers his mind

(1) Ps. 26. 6.
* The men and women were divided from one another in the Church.
(2) Matt. 5. 33. (3) 1 Cor. 16. 20. (4) 1 Pet. 5. 14.
† According to the Greek.

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" to wander on the things of this world. We should
" always, indeed, think upon God; but if this cannot
" be done, on account of the infirmity of human
" nature, we should strive to do so now, in a very
" particular manner. Then the Priest says, *let us
" give thanks to the Lord.* We should certainly
" give him thanks for having called us, unworthy
" sinners, to such an extraordinary grace; that he has
" reconciled us to himself, although we were his
" enemies, and given us the spirit of adoption. Then
" you answer, that *it is meet and right so to do;* for
" when we give thanks to God, we do a work which
" is right and meet to perform: but he doing not
" what is barely right, but what transcends all right,
" has done great benefits to us and granted us such
" excellent gifts. Then we mention the heavens, the
" earth and the sea, the sun, the moon and stars;
" and every creature rational and irrational, visible
" and invisible; Angels, Archangels, dominations,
" principalities, powers, and cherubim covering their
" faces, as if we said with David: 'Magnify the
" Lord with me.' Then we mention the Seraphim
" which Isaias, wrapt up in spirit, saw standing around
" the throne of God (1); 'with two wings they
" covered their face, and with two they covered their
" feet, and with two they fly, and say: Holy, Holy,
" Holy Lord God of Sabbaoth.' For we sing this
" divine seraphical song, that in our hymns we may
" join with the heavenly host. And thus sanctifying
" ourselves with these spiritual hymns, we beseech
" God, the lover of men, to send down his holy
" Spirit upon what is offered, *that he may make the
" bread the body of Christ, and the wine the blood
" of Christ;* for that, on which the Holy Ghost
" descends, is sanctified, *and changed into another*

(1) Isa. 6. 2.

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" *substance.* When the spiritual Sacrifice is finished, " and *the unbloody worship,* which is paid to God, " *through that propitiatory Sacrifice,* is ended, we " then pray to God, for the common peace of the " Churches, for the tranquillity of the whole world, " for the Emperors, for the armies, for the allies, for " the sick and afflicted; we pray, in a word, for all " who stand in need of assistance. *We afterward* " *commemorate the patriarchs, prophets, Apostles,* " *martyrs, that, by the merit of their prayers, God* " *may receive favourably ours. We then pray* for " the holy Fathers and Bishops, and lastly, for all " those, *who have quitted this world* in our com- " munion, *believing, that their souls receive very* " *great relief from the prayers, which are offered for* " *them, in this holy and tremendous Sacrifice, which* " *lies on the Altar.*

Then we say the prayer, which our Saviour taught his disciples; *Our Father, who art in heaven.....* but deliver us from evil. And you answer, *Amen.*

" After the Lord's prayer is finished, the Priest " says: *Holy things are for holy persons.* The obla- " tions, lying on the Altar are holy, by the descent of " the Holy Ghost. You also are holy, being also " sanctified by the Holy Ghost. Then you answer: " *There is one holy, one Lord Jesus Christ.* There is " truly, one holy, holy, by nature; but we are also " holy, not by nature; but by participation, by pious " exercises and prayers. You hear afterwards the " voice of the chanter, who sings, with divine me- " lody, exhorts you to partake of the heavenly mys- " teries, and saying: *O taste, and see, that the Lord* " *is sweet.* (1) Judge not of the thing by your taste; " but by faith assure yourself, without the least doubt. " For when you communicate, you are not exhorted " to taste bread and wine; but to receive the Sacrament " of the Body and Blood of Christ.

(1) Ps. 33. 9.

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"Approaching, therefore, do not come with your "hands wide open, nor your fingers separated; but "making your left hand, as a throne for the right "hand, which is to receive the King, in the hollow of "your hand, (1) receive the body of Christ, answer-"ing *Amen*. And having diligently sanctified your "eyes, with the touch of the sacred Body, receive it, "taking care lest you should lose any of it; for what-"ever you lose of it, is like losing a part of one of your "own members. If any one should give you three "ingots of gold, would you not hold them very care-"fully, keeping them so, that nothing should be lost "and that you should suffer no damage? Ought you "not, therefore, to be much more careful to preserve "this, which is more precious than gold or jewels, that "none of it fall to the ground? After having com-"municated of the Body of Christ, approach to the "chalice of his Blood, not stretching out your hands, "but bowing down, in a posture of worship and "adoration, saying, *Amen*, take of the Blood of "Christ. Whilst yet some of the moisture sticks on "your lips, touch them with your hand, and by "applying it then to your eyes, forehead and other "senses, sanctify them. Lastly, waiting for the "prayer of dismission, return thanks to God, who "has vouchsafed to deem you worthy of such great "and exalted mysteries. *Hold fast these traditions*, "and keep yourselves void of offence; do not cut "yourselves off from communion, nor, through the "corruption of sin, deprive yourselves of these sacred "and heavenly mysteries. And the God of peace "perfectly sanctify you, and may both your soul and "spirit be preserved until the appearance of our "Lord Jesus Christ, to whom, with the Father and "Holy Ghost, be all glory, honour and power, now "and ever, world without end. *Amen*."

(1) The discipline of the church allowed the faithful, at that time, to receive the body of Christ in their hands.

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THE

LITURGY OF SAINT CLEMENT.[a]

The Deacon shall say:

"LET none of the Catechumens, none of the "hearers, unbelievers, or heretics remain. You, who "have assisted at the former prayer, depart. Mothers "take up your children. Let no one dissemble, "none harbour resentment against any man. Let us "stand erect, to make to the Lord our offerings, "with fear and trembling."

"*The deacons then bring the gifts to the Bishop,* "*at the Altar, and the priests stand on his right and* "*on his left hand, like disciples around their master.* "*Two deacons, on each side of the Altar, hold a fan,* "*made of thin membranes, fine cloth, or peacock's* "*feathers, to drive away flies or gnats, lest they* "*should fall into the chalice.*"

The Secreta and Preface.

"*The Bishop and the priests pray in silence; and* "*the Bishop clothed, with his shining vestments,* "*stands at the Altar and makes the sign of the cross* "*on his forehead, saying:*"

"The grace of the Almighty God, and the love of "our Lord Jesus Christ, and the communication of "the Holy Ghost, be with you all;" *and they all answer,* and with thy spirit. *The Bishop:* lift up your mind; *all answer,* "we lift it up to the Lord. "*The Bishop:* let us give thanks to God; *they an-* "*swer,* it is meet and right. *The Bishop:* It is indeed "meet and right to sing praises to thee, the true "God, the source and giver of all good things," &c.

(a) Translated from the Apostolical Constitutions, B. 8. c. 12.

"The preface is very long, the praise of God is set "forth, by enumerating his divine perfections, his "eternity, his immensity, his immutability; by the "generation of the eternal Word, his only Son, the "Angel of the great Council, the Pontiff, the King "and Lord of all things: by the creation of the "Cherubim and Seraphim, and all the Angels; and "next by the creation of heaven and earth, the stars, "the sun, moon, and all the wonders we admire in "the planets and all over the earth: by the formation "of man, the knowledge he gave him, by all the "graces he granted to the patriarchs Adam, Abel, "Seth, Enos, Enoch, Noah, Lot, Abraham, "Melchisedech, Job, Isaac, Jacob, Joseph, Moses, "Aaron, Joshua, by whom he wrought so many "miracles, when the Israelites were going forth from "Egypt. For all these things, glory be to thee, "O omnipotent God. Thousands of Angels, Arch-"angels, thrones, dominations, principalities, powers, "virtues, the heavenly hosts, Cherubim, Saraphim, "together with other millions of millions of Angels, "sing without ceasing, holy," &c.

The Sanctus and Canon.

"*All the people sing together*, holy, holy, holy, "is the Lord God of Sabaoth, the heavens and the "earth are full of his glory: blessed be he for ever. "*Amen.* The *Bishop continues*, Thou art indeed "holy and very holy, most highly exalted above all "things. Holy also is thine only begotten Son, JESUS "CHRIST OUR LORD AND OUR GOD, who con-"curring with thee, in the creation and preservation "of the world, did not despise mankind, which was "on the brink of destruction. For after having given "to man the law of nature, and the written law for "their instruction, the prophetic reproofs and the "Angels to guide them; when they violated the

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"natural and written law, forgot the general deluge, "the burning of Sodom, the plagues of Egypt, the "massacres and the ravages of Palestine, they all "deserved certain destruction; yet it pleased thee, "that the Creator of man should become man; the "Lawgiver subjected himself to the law, the High-"priest became the Sacrifice, the Shepherd a Sheep, "and delivered them all from thy anger. Although "*he was God the Word*, the beloved Son, the first-"born of all creatures, he vouchsafed to become "flesh and to be born of a Virgin, of the race of "David and Abraham, and of the tribe of Judah, "according to the Prophets. The Creator of all "things was formed in the womb of a Virgin; the "incorporeal, became flesh; he who was begotten "before time, was born in time. He taught mankind "by his doctrine and holy life, he cured all diseases, "and wrought many miracles among the people. "Feeding all men, and giving to all living creatures "what suits them, he submitted to hunger, to thirst, "and to sleep. He manifested thy name to mankind, "and accomplished the work, with which thou didst "charge him. After all these acts of sanctity, he fell, "by the malice of a traitor, into the hands of men, who "excelled in wickedness, men who bore the name of "priests and High-priests; exhibited by them, with "indignity, to an ungrateful people, and delivered to "Pilate. The Judge was judged; the Redeemer "was condemned; though impassible and immortal, "by nature, he was nailed to the Cross, and died. "The Lord of life, was laid in the grave, that he "might deliver those from torment and death, for "whose sake he came and to rescue them from the "malice and slavery of the devil. He arose from "the dead, on the third day, and after conversing "forty days, with his disciples, he ascended into "heaven, and sitteth at thy right hand. Calling,

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"therefore, to remembrance all those things, which "he suffered, we give thanks to thee, O omnipotent "God, as far as we are able, and fulfil his injunctions. "For the same night, on which he was betrayed, "taking bread into his holy and immaculate hands, "and looking up to thee, his God and his Father, "he broke and gave it to his disciples, saying: This "is the mystery of the New Testament; take of it, "eat; *This is my body*, which is broken for you, "for the remission of sins. Having taken, in like "manner, the chalice, mingled with wine and water, "he sanctified and gave it to them, saying: Drink "ye all of this: *This is my blood*, which is shed for "many, for the remission of sins. Do this in "commemoration of me; for as often as you eat of "this bread, and drink of this chalice, you will "show forth my death until I come. Wherefore, "remembering his passion, his death, his resurrection, "his ascension, and his second glorious coming, "when he will come to judge the living and the "dead, and to render, to every man, according to "his works. We offer to thee, our king and our "God, according to his order, this bread and this "chalice, giving thee thanks, through him, for "having deigned, that we should exercise the func-"tions of the priesthood in thy presence. We "beseech thee to look favourably on these gifts, in "honour of Jesus Christ, and *to send down, on this* "*Sacrifice, thy holy Spirit*, the witness of the "sufferings of the Lord Jesus, *that he may make* "*this bread the Body of thy Christ, and this chalice* "*his Blood;* (1) and that all, who shall partake of it, "may be confirmed in piety, obtain remission of

(1) This invocation, which occurs in all the Oriental liturgies, means that the holy Eucharist may be available to all, who receive it, or the purification of the soul and all other spiritual benefits. (See

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" their sins, be delivered from the seduction of the " devil, be filled with the Holy Ghost, and merit " life everlasting, through Jesus Christ. We also " pray to thee, for thy holy Church, diffused all over " the earth, which church thou hast purchased with " the precious Blood of thy Christ; that thou mayest " preserve it, against all attacks, to the consummation " of ages: and for all the Bishops, who preach the " word of truth. We also pray to thee for me, who " how unworthy soever, presume *to offer thee this* " *Sacrifice*. For all the priests, the deacons and all " the clergy, that thou mayest fill them with the " wisdom of the Holy Ghost. We pray to thee for " the king, for all, who are in authority, for all the " army, that they may contribute to keep us in peace, " and grant us always liberty, to give thee due " praise, through Jesus Christ. *We offer thee also* " *for all the Saints, who have pleased thee, from the* " *beginning of the world*, for the patriarchs, prophets, " just men, the Apostles, Martyrs, Confessors,

note on the invocation, Liturgy of Constantinople, page 21.) Tertullian, the most ancient of the Latin Fathers, tells us, speaking of Christ: (in his 4. Book against Marcion, c. 40.) *That bread which he took, and distributed to his disciples, he made his body*, by saying: *This is my body*. The ancient Author of the six books, concerning the Sacraments. published among the works of S. Ambrose, and quoted, under his name, more than nine hundred years ago, by both Paschasius and Bertram, writes, as follows: *By what or by whose words, is the consecration made? By those of Christ*. " For my part," says Bossuet, (*Explic. de la Messe*, n. 50.) I shall always propose in catechisms and sermons, that doctrine as most certain, in *a theological sense*, which makes the consecration consist precisely in these words: *this is my body, this is my blood*, as taught in the Catechism of the Council of Trent. The *Russians*, who were converted, in the ninth century, by the Greeks, says Goar, a Dominican Friar, (*De fide Moscovitarum*, c. 2.) most steadfastly believe, that as soon as the words of the gospel are pronounced, *the creature* (of bread and wine) *obeys the Creator, that it may be transubstantiated into the body of Christ*. This was, of course, the doctrine of the Greek Church, in the ninth century.

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" Bishops, Priests, deacons, sub-deacons, readers, " singers, virgins, widows, laymen, and for all; " whose names are known to thee. We offer to thee, " *for all this people*, that for the honor of Jesus " Christ, thou mayest render them, a holy nation, a " royal priesthood. For the married and for children; " that none of us may be rejected. We pray to " thee, for this city and its inhabitants; for the sick; " for captives, for exiles, for those, who travel by " land or sea, that thou mayest protect them, on all " occasions. We pray to thee, for our enemies, who " persecute us for the sake of thy name: for those, " whom error has withdrawn from us, that thou " mayest reclaim them to good, and appease their " fury against us. We pray to thee for the Cate- " chumens, that thou mayest confirm them in the " faith; for those possessed by evil spirits, that thou " mayest deliver them from the tyranny of the devil; " for our brethren, who are in a state of penance, " that thou mayest accept of the penance they do, " and be merciful to them and to us. We offer to " thee to obtain seasonable weather and abundant " fruits of the earth, that receiving continually thy " good things, we may use them to praise thee inces- " santly. We pray to thee, for those, who are absent " for just and reasonable cause, that thou mayest " assemble us all in the kingdom of Christ our King; " for to thee are due all glory, veneration, thanks- " giving, honor, adoration, O God, the Father, " and the Son and the Holy Ghost, both now and " for ever. *All the people answer, Amen.*"

The Prayer and Benediction of the Bishop,

After the divine Oblation, Before the Communion.

" *The Bishop says:* The peace of God be with " you all; *and the people answer,* and with thy

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" spirit. *The deacon says also,* let us pray to God, " through Jesus Christ, for the gift, which is offered " to God, that by the mediation of Christ, he may " receive it, like a sweet-smelling perfume, on his " heavenly Altar. Let us pray for this Church and " people. Let us pray for all the Bishops and clergy, " that God may preserve and protect them all. Let " us pray for kings, and for all, who are in authority, " that we may lead a quiet and peaceable life, in " piety and honesty. *Let us commemorate the holy " martyrs, that we may deserve to partake of their " triumphs. Let us pray for all those, who have died " in the faith,* for the temperature of the air, and " the ripening of the fruits. Let us pray for the " newly baptized, that God may strengthen them in " the faith. Let us all beg, for one another, that God " may support us, by his grace, let us recommend " ourselves to God, through Jesus Christ. *And the " Bishop says:* O God, who art great, in all things, " the God and Father of thy holy Son Jesus Christ, " our Redeemer, look, with a favourable eye upon " this thy flock, which thou hast chosen, through " him, for the glory of thy name. Sanctify our " bodies and souls, that purified from all defilement of " spirit and flesh, we may enjoy the blessings, which " thou hast promised. Reject none of us; but be " our support and our protector, through Jesus " Christ, with whom glory, honor, praise, and " thanksgiving are rendered to thee, and to the Holy " Ghost, for ever and ever. *Amen.*"

The Communion.

" *After all the congregation have answered* Amen, " *the deacon says,* let us attend. *And the Bishop " speaks thus to the people:* holy things are for the holy. " *The people answer:* there is one holy, one Lord,

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" one Jesus Christ to the glory of the Father, blessed
" for ever. *Amen.* Glory be to God on high, and
" peace on earth, to men beloved by God. Hosanna
" to the Son of David: blessed be the Lord God,
" who cometh in the name of the Lord and hath
" shown himself to us: Hosanna in the highest.
" *After this, the Bishop receives, then the priests,
" deacons, sub-deacons, readers, singers, and
" Ascetics* (1)*; and of the women, the deaconesses,
" the virgins, widows; afterward the children, and
" all the people in order, with reverence, and with-
" out any noise. The Bishop gives the Eucharist,
" saying:* This is the body of Christ: *the receiver
" answers,* amen. The deacon gives the chalice,
" saying: This is the blood of Christ, the chalice of
" life; *and he that drinks it, answers* amen. *During
" the administration of the Sacrament, the 33rd
" psalm is sung, and when all have received, the
" deacons gather what remains of the consecrated
" species and bring them to the vestry. Then follows
" the Act of thanksgiving after communion. When
" the singer has concluded, the deacon says:* having
" received the precious Body and Blood of Jesus
" Christ, let us give thanks to him, who has made
" us partakers of his holy mysteries; let us beg of
" him, that it may not be for our condemnation, but
" for our salvation of soul and body, to support us
" in piety; for the remission of our sins and the life
" to come. Let us excite in ourselves the grace of
" Christ, and recommend ourselves to the only true
" God and to his Christ. *The Bishop delivers this
" act of thanksgiving:* O God Almighty, Father of
" Jesus Christ thy Son, who hearest all those, who
" call upon thee, and who knowest their most secret
" desires," &c. See P. le Brun, tom. 3. page 96.

(1) Those *ascetics* were not monks, but laymen, who practised fasting and mortification.

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The last blessing given by the Bishop.

" *The deacon says:* Bow down to God, through
" Jesus Christ, and receive the blessing; *And the*
" *Bishop says this prayer:* O omnipotent God, to
" whom nothing can be compared, who art every
" where present, &c. (P. le Brun, pp. 97, 98.) *The*
" *deacon says:* go in peace. This is what we,
" Apostles, prescribe to Bishops, to Priests and dea-
" cons concerning the celebration of the mysteries."

—o—

THE LITURGY OF S. JAMES,

Which was used in the Church of Jerusalem; translated from the French of P. le Brun (1).

The Preface.

" *The Priest says:* let us lift up our minds and
" hearts. *The people answer:* it is meet and right.
" *The Priest says:*

" It is truly meet and right, suitable and necessary,
" that we should praise (2), bless, adore and glorify
" thee and give thee thanks, the Author of all visible
" and invisible beings, the treasure of eternal good
" things, the fountain of life and immortality, the
" Lord of all things, to whom the heavens and the
" heaven of heavens sing praise, the sun, the moon,
" the whole choir of stars, the earth, the sea and all
" that they contain; the heavenly Jerusalem, the

(1) We have omitted in this Liturgy, as well as in that of S. Clement, the preparation or prayers, which are said before the oblation, which was formerly called the Mass of the Catechumens; and begun at the preface or *Sanctus*.

(2) This preface seems to be an abridgment of that in the Apostolical Constitutions, and resembles, very much, that of S. Cyril.

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" Church of the first-born, who are written in
" heaven; the spirits of the just and prophets; the
" souls of the Martyrs and Apostles, the angels,
" archangels, the thrones, dominations, the princi-
" palities, the powers and virtues, the many-eyed
" Cherubim, and six-winged Seraphim, who cry
" incessantly in thy praise. *The priest adds in a*
" *higher tone of voice:* and, with uninterrupted
" hymns, sing to thy glory and thy magnificence.

" *The people sing:* holy, holy, holy, Lord God
" of Sabaoth: the heavens and the earth are full of
" thy glory: hosanna in the highest: blessed is he
" who cometh in the name of the Lord, hosanna in
" the highest.

Signs of the cross on the gifts. The Canon.

" *The priest makes signs of the cross on the gifts,*
" *addressing himself to God,* he says, *thou holy, the*
" *Author and giver of all holiness, together with*
" *Jesus Christ thy Son and the holy Ghost; he*
" *praises the divine goodness of God for having*
" *made man to his own image and likeness, and*
" *having, after man's transgression, restored him,*
" *through Jesus Christ, who was pleased to assume*
" *our nature, and suffer for our sins, the death of*
" *the cross, on the same night that he was delivered,*
" *or rather delivered himself for our salvation. The*
" *Priest proceeds, then to the words of the institution*
" *of the Eucharist, which he pronounces partly in a*
" *low and partly in a loud voice. He takes the*
" *bread and says:* Taking bread into his holy,
" immaculate and immortal hands, looking up to
" heaven, and offering it to thee O God, his Father,
" he gave thanks, blessed, broke, and gave it to us,
" his disciples and Apostles, saying: *(the deacons*
" *say,* for the remission of sins and everlasting life,)

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"Take, eat, this is my body, which is broken for "you and given for the remission of sins; *the people* "*answer*, amen.

"*The priest takes the chalice and says:* In like "manner, after he had supped, taking the chalice, "and mixing the wine with water, (1) looking up to "heaven, and offering it to thee, O God his Father, "he gave thanks, he sanctified, and blessed it and "filled it with the Holy Ghost, and gave it to us his "disciples, saying: drink ye all of this; This is my "blood of the New Testament, which is shed for "you and for many, and which is given for the "remission of sins. *Ans.* Amen. The priest says: "do this for the commemoration of me; for as often "as you shall eat this bread and drink this chalice, "you shall show the death of the Son of man and "his resurrection. *The deacons say:* we believe and "confess it; *and the people*: we show thy death, O "Lord, and confess thy resurrection.

"*The priest continues*, Wherefore being mindful "of his life-giving sufferings, his cross and death, "his burial and resurrection from the dead, on the "third day, his ascension into heaven, and sitting at "thy right hand, and his second glorious and terrible "coming, when he will come, with glory, to judge "the living and the dead, and render to every man, "according to his works; we offer thee, O Lord, this "tremendous and *unbloody sacrifice*. Treat us not; "according to our iniquities, but according to thine ineffable clemency towards mankind........Reject "not thy people for my sins and unworthiness. *He*

(1) These words were quoted by the Fathers of the council *in Trullo*, ann. 692, against the Armenians, who mix no water with the wine in the chalice, from misunderstanding a passage of S. Chrysostom, who condemned the *Aquarian* heretics for using water without wine in the sacrifice; whereas this Saint prescribes the wine to be mingled with water, as appears from his liturgy.

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" *repeats thrice:* for all this people and thy Church " make supplication to thee. *The people say:* O " Lord God, almighty Father, have mercy on us; " *And the priest says:* [*The invocation of the Holy " Ghost upon the gifts.*] O God, the Almighty, have " mercy on us; O God, our Redeemer, have mercy " on us; O God have mercy on us according to thy " great mercy, and send thy holy Spirit down upon " us and upon these gifts.

" *The priest bowing down, repeats secretly:* " This life-giving Spirit, who reigneth with thee, " who is consubstantial and co-eternal with thee, O " God the Father, and with thine only-begotten Son, " who spoke by the law, by the prophets and by thy " New Testament, who appeared and descended, in " the form of a dove, upon our Lord Jesus Christ, in " the river Jordan; who came down, in the shape of " fiery tongues, on thine Apostles, when assembled " in a room at holy and glorious Sion. Send down, " at present, this most holy Spirit on us and upon " these holy gifts. *The priest rising up, says with " a loud voice:* that he by his holy, kind and glorious " presence, may make this bread the holy body of " Jesus Christ. *Ans.* Amen. And this chalice the " precious blood of Jesus Christ. *Ans.* Amen. " *The priest continues,* that all, who receive it may " obtain remission of their sins and eternal life, be " sanctified in soul and body, and bring forth good " fruit; for the confirmation of thy holy Catholic and " Apostolic Church, which thou hast founded upon " the rock of faith, that the gates of hell may never " prevail against it, and that delivering it from all " heresies and scandals and the ambush of the wicked, " thou mayest preserve it to the end of the world."

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The Memento and prayer for all necessities.

" *The priest bowing down, offers up, and prays* " *for the holy places, especially for glorious Sion,* " *and the holy Catholic Church, for the Bishops* " *who preach the faith, all over the world, for all* " *who profess the orthodox faith, for all who travel* " *by sea or land, for captives, for the sick and* " *afflicted, for the widows, the poor and the orphans,* " *for seasonable weather and the fruits of the earth,* " *for all who desire to be remembered in our prayers,* " *for those, who have, this day, presented those* " *offerings, for themselves and the deacons who* " *encompass the Altar,* that we may find favor and " mercy with all the saints. *He begs of God, for* " *this purpose,* to remember our Fathers the " patriarchs, prophets, the Apostles, the martyrs, " the confessors, the doctors, and all the just souls, " which departed this life in the faith of Christ.

" *As the Blessed Virgin holds a rank superior to* " *all the Saints, the Priest addresses her in these* " *terms:* Hail Mary, full of grace, the Lord is with " thee; blessed art thou among women, and blessed " is the fruit of thy womb; for of thee was born the " Redeemer of our souls; *and he repeats aloud:* " especially of the most holy, immaculate (1) and " glorious Virgin Mary, our Lady, the Mother of " God, exalted above all creatures. *The singers here* " *extol the grandeur of the most blessed Virgin.*"

(1) The belief of the *Immaculate conception*, is grounded, not only on tradition, but even on scripture. In the angelical salutation, (Luk. 1. 28.) The Greek word, Κεχαριτωμένη, signifies not only *full of grace*, but *formed in grace;* so it was understood by Origen. (*Hom.* 6. *in Luc.*) " I do not remember," says he, " to have found " this term, in any other part of the Scriptures; this salutation was " addressed to no man, it was only reserved for Mary." Do Sectaries understand Greek better than Origen?

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The Memento for the dead.

" *The deacon says:* Remember O Lord, our God; " *and the priest bowing down, says:* Remember, O " Lord, our God, the souls of all those, whom we " have commemorated, and of such as we have not " mentioned; remember those, who have departed, " in the true faith, from the time of the just Abel, " down to this day: make them rest in the land of " the living, in thy kingdom, in the delights of " paradise, in the bosom of Abraham, Isaac and " Jacob, our holy Fathers; where there is no sorrow, " grief, nor lamentation, where the light of thy " countenance beams on all sides and diffuses its " brilliancy in every manner. O Lord, O Lord, " direct our ways in love and purity. *The priest, " the deacon and the people continue to pray for the " forgiveness of their sins, for the wants of the " Church, and that the sacred, ineffable, precious " and heavenly gifts, which have been offered to the " Altar of God, may draw down every kind of " grace and blessing upon us.*

" *The priest prays:* O God, and Father of our " Lord God and our Redeemer Jesus Christ, O " Lord of ineffable name, fountain of sanctity, the " God and Lord of all things, who art blessed in all " ages, who sittest on the Cherubim and art glorified " by the Seraphim and by millions of angels and " archangels, thou hast vouchsafed to receive the gifts " which are offered to thee, sanctify and perfect them, " by the grace of thy Christ, and the descent of thy " most holy spirit; sanctify, O Lord, our souls, our " bodies, our spirits; penetrate our consciences, take " from us every bad thought, impure discourse, " unclean desire, all envy, pride, hypocrisy; all " falsehood, deceit and all criminal conduct; all " avarice, vain-glory and sloth; all vice, anger and

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" recollection of injuries; all blasphemy and all " rebellion of the flesh and spirit, which is contrary " to what thy sanctity prescribes. *He continues* " *aloud:* Grant, O God of all goodness, that we " may confidently and without confusion, with a " pure heart, a contrite spirit and purified lips, " presume to invoke thee, O God, our holy Father, " who art in heaven, and say: *(the people say the* " *Lord's prayer)* Our Father, &c.

" *The priest bowing down, says:* and lead us not " into temptation........

" O Lord, thou Lord of power, who knowest our " weakness; but deliver us from the wicked one and " his works, his assaults and his snares, for the sake " of thy holy name, which we invoke to support our " lowliness and infirmity; *in a loud tone of voice:* for " thine is the kingdom, the power and the glory of the " Father and of the Son and of the Holy Ghost, and " for ever. *The people answer:* Amen."

The blessing of the people.

" *The priest:* Peace be with you all: *the people:* " and with thy spirit. *Deacon:* let us bow down " our hearts to the Lord: *the people:* to thee, O " Lord. *The priest:* pour down on us, O Lord, " thy grace, give us thy blessing and sanctify our " minds, our hearts and our bodies, that we may " partake of thy holy mysteries, for the remission of " our sins and for everlasting life........*The priest* " *says in a loud voice:* And the grace and mercy " of the holy consubstantial, increated and adorable " Trinity, be with us all: *people:* and with thy " spirit. *The deacon:* let us attend with reverence " and in the fear of God."

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The Elevation of the host.

" *The priest elevates the host and says by himself:* " O holy Lord, who dwellest in the saints, sanctify " us, by the word of thy grace and the descent of " thy most holy spirit; for thou hast said, O Lord: " *be ye holy as I am holy.* O Lord, our God, God " the Word, incomprehensible, consubstantial to the " Father and the Holy Ghost, co-eternal with and " inseparable from both, grant, sinner as I am, that " celebrating thy holy mysteries, I may sing with the " Cherubim and Seraphim. *The priest says aloud:* " holy things are for the holy; *the people say:* there " is one holy, one holy Lord Jesus Christ, to the " glory of God the Father, to whom be glory for " ever and ever. *The deacon invites the people to* " *pray for the obtaining of all the favors, which they* " *prayed for before; and the people repeat twelve* " *times:* Lord have mercy on us."

The breaking of the Eucharist.

" *The priest breaks the bread into two parts, and* " *dips in the chalice that, which he holds in his right* " *hand, saying:* the union of the most holy body " and precious blood of our Lord and Saviour Jesus " Christ; *with that part dipped in the blood, he* " *makes the sign of the cross on the part he holds in* " *his left hand, and with that he makes the sign of* " *the cross on the other half, and begins to divide* " *and put a particle in each of the chalices, saying:* " the union is made, sanctified and perfected, in the " name of the Father and of the Son and of the " Holy Ghost. *He makes the sign of the cross on* " *the bread, saying:* behold the lamb of God, the " Son of the Father, who taketh away the sins of

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" the world, and who was sacrificed for the life and " salvation of the world. *And when he puts one of* " *the particles in each of the chalices, he says:* this " is a portion of the holy body of Christ, full of the " grace and truth of the Father and the Holy Ghost."

The singing of psalms during communion.

" *While the other parts of the hosts are dividing,* " *and during communion, those psalms are sung:* " The Lord ruleth me..... I will bless the Lord at " all times..... I will extol thee, O God, my king " ..... O praise the Lord, all ye nations.

" *The deacon says: Father, bless us:* and the " priest: may the Lord bless and preserve us from " condemnation, in the receiving of these most im- " maculate gifts, now and for ever.

" *The deacon again asks the blessing, and the* " *priest says:* May the Lord bless us, and grant, " that we may take, with undefiled hands the burning " coal (the body of Christ) and to put it into the " mouths of the faithful, for the purification and " renewal of their souls and bodies, now and for " ever. Then he says: taste and see how sweet the " Lord is, who can neither be divided nor consumed " in himself, he is given to the faithful for the remission " of their sins, and for everlasting life. *The choir* " *sing the same words,* taste, &c."

Prayers before communion.

The priest says the following prayer before the communion.

" O Lord, my God, who art the bread of heaven " and the life of the world, I have sinned against " heaven and before thee, and I am not worthy to

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" partake of thy most immaculate mysteries; but
" grant, by thy divine mercy, that thy grace may
" make me worthy to receive thy sacred body and
" precious blood, without incurring condemnation,
" but for the remission of my sins and everlasting life.

" *The priest, after his own communion, administers
" the communion to the clergy, and the deacons take
" away the paten and chalices to give the communion
" to the people. As soon as the deacon takes the
" paten and raises it up, the priest says:* Glory be to
" our God, who has sanctified, and who sanctifies us
" all: *the deacon:* Be thou exalted, O Lord, above
" the heavens and over all the earth: thy kingdom
" and thy glory endure for ever. *The priest:* Bles-
" sed be the name of the Lord, our God, for ever.
" *The deacon:* draw near with fear, with faith and
" with love: *the people:* blessed is he, who cometh
" in the name of the Lord: *the priest:* O God, save
" thy people, and bless thy inheritance, *and repeats
" as above:* glory be to our God, who has sanctified
" us all. *And when the deacon lays the chalice on
" the holy Altar, the priest repeats:* blessed be the
" name of the Lord our God for ever.

" *After the communion the deacon and people say:*
" Grant, O Lord, that our mouths and lips being
" filled with joy, may continually praise thy glory and
" thy majesty. *Then follow incensings, accompanied
" with many prayers, acts of praise and thanks-
" giving, said by the priest and deacon, who says:*
" Glory be to thee, glory be to thee, glory be to
" thee, O Christ, our king, the only-begotten Word
" of the Father, that thou hast allowed us, sinners,
" and thy unworthy servants, to partake of thy most
" spotless mysteries, for the remission of sins and for
" eternal life: glory be to thee.

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" *After these prayers and thanksgiving, the priest* " *says:* peace be with you all: *answer:* and with " thy spirit.

" *The deacon.* We bow down our heads to the " Lord: *the priest:* great God, look down, with a " favourable eye, on thy servants, who bow down " before thee; extend over them, thy gracious and " powerful hand and give them, thy benediction; " preserve thy inheritance, that we may ever and " always give glory to thee, O thou, one living and " true God, the holy and consubstantial Trinity, the " Father, the Son, and the Holy Ghost, now and for " ever: *Ans.* Amen. *The deacon:* let us sing in " the peace of Christ: let us go in peace.

" *The choir now ask the blessing, and the deacon* " *says:* We cannot cease to give glory to thee, we " praise thee, O God, thou Saviour of our souls. " Glory be to the Father, and to the Son, and to the " Holy Ghost, both now and for ever. *The priest* " *going from the Altar to the Vestry, says:* The " divine sacrifice being finished in thy temple, we " now beseech thee, O Lord, our God, to continue " thy mercy to us; direct our ways, confirm us in " thy holy fear, and make us worthy of the kingdom " of heaven, through Jesus Christ, our Lord, who " with thee, and thy holy and life-giving spirit, is " blessed and praised for ever and ever. *The deacon* " *adds:* let us always pray in the peace of the Lord."

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THE LITURGY OF S. MARK,

Being the ancient Liturgy of the Church of Alexandria, of which S. Mark was the first Bishop. It is called by Le Brun and others the *Alexandrian or Coptic Liturgy.*

(Translated from the Latin version of Renaudot.)

THE ANAPHORA (1) OF SAINT BASIL.

" *The deacon.* Draw near, stand forward, my " brethren, with fear, and look towards the East. " Let us be attentive. *The people.* Mercy, peace " and a Sacrifice of praise. *The priest makes first,* " *the sign of the Cross on himself; secondly, on the* " *deacons; and, thirdly, on the people. The priest.* " The Lord be with you. *People.* And with thy " spirit. *Priest.* Lift up your hearts. *People.* We " lift them up to the Lord. *Priest.* Let us give " thanks to God. *People.* It is meet and just.

" *The Priest.* It is meet and just, meet and just, truly " just, becoming, necessary, meet and just, O Lord, " who art the Lord God of truth, who existest before " all ages, and reignest for ever; who dwellest on " high, and lookest down on the low; who hast " created the heaven, the earth, the sea and all " things, which are therein; the Father of our Lord " God and Saviour Jesus Christ, who madest all " things by him, both visible and invisible; who sittest " on the throne of thy glory and art adored by all the " blessed, heavenly powers.

(1) *The Anaphora* signifies the oblation, and it corresponds to our Canon; it is, properly speaking, at the preface or oblation, that the oblation or sacrifice of the Mass begins.

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" *Deacon.* You who are sitting, rise up. *Priest.* "Who art attended by angels and archangels, "principalities, powers, thrones, dominations, vir- "tues. *Deacon.* Look towards the East. *The* "*Priest.* For thou art surrounded by the many-eyed "Cherubim and six-winged Seraphim, who always "sing hymns to thy glory, saying: *the people.* Holy "Holy, Holy Lord. *The priest makes the sign of* "*the cross, 1. on himself; 2. on the deacons; 3. on* "*the people; and then says:*

" Holy, Holy, Holy art thou in truth, O Lord "our God, who didst create and place us in a "paradise of delights; and when, by the deceit of "the serpent, we had eaten the fruit of the tree, "and transgressed thy commands, and lost, by that "mean, everlasting life, and so were expelled from "that paradise of delights, thou didst not desert us "for ever; but declare thy promises to us, by thy "holy prophets; and in the latter days, manifested "to us, who were sitting in darkness and the "shadow of death, thine only-begotten Son, our "Lord, our God, and Saviour Jesus Christ, who "was incarnate by the Holy Ghost of the blessed "Virgin Mary, and was made man. He taught us "the way of salvation, and gave us that celestial "nativity, by water and the Holy Ghost, made us an "united people and cleansed us by his holy spirit. "As he loved his own, who were in the world, he "gave himself a ransom to redeem us from death, "which reigned over us, and by which we were "shackled, on account of our sins: he, by the cross "descended into hell, and rose the third day, he "ascended into heaven, and sat down at the right "hand of thee, O Father, and appointed a day of "retribution, on which he will appear to judge the "world in justice, and to render to every one ac-

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" cording to his works. *People.* According to thy
" mercy, O Lord, and not according to our sins.
" *Priest.* He instituted for us this great mystery of
" religion and piety, when he was going to deliver
" himself up to death for the life of the world.
" *People.* We believe this to be so in truth.

" *The priest.* He took bread into his holy, pure,
" immaculate, blessed and life-giving hands, and
" looked up to heaven, to thee, O God, his Father
" and the Lord of all. *He then takes the oblation*
" *in his hands, and takes the veil off the patena.*
" *The people.* Amen. *The priest raises up his eyes,*
" *saying:* And he gave thanks.✠ *The people.*
" Amen *Priest.* He blessed it.✠ *People.* Amen.

" *The priest makes the sign of the cross three*
" *times on his oblation.* And sanctifies it.✠ *People.*
" Amen. *The priest breaks the oblation into three*
" *parts, and so joins them to one another, that they*
" *may not, in some manner, seem divided. Whilst*
" *thus engaged, he will wipe his fingers, within the*
" *patena, lest any part of the oblation* stick to them,
" and say: And he broke it, and he gave it to his
" holy disciples, and Apostles, saying: Take, eat
" ye all of this; For this is my body, which is
" broken for you and is given for many for the remis-
" sion of sins; do this in memory of me. *People.*
" Amen. *The priest holding the chalice in his hand,*
" *says:* in like manner the chalice after supper,
" having mixed it with wine and water. *The priest*
" *makes the sign of the cross three times on the*
" *chalice and says:* He gave thanks.✠ *People.*
" Amen. *Priest.* He blessed it.✠ *People.* Amen.
" *Priest.* He sanctified it.✠ *People.* Amen. *Priest.*
" He tasted it and gave it to his disciples and holy
" Apostles, saying: For this is my blood of the New
" Testament, which is shed for you and for many for
" the remission of sins; do this in memory of me.

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"*The priest makes the sign of the cross with the*
"*chalice; but so as not to shake it. People.* Amen,
" this is so. *Priest.* As often as you shall eat of
" this bread, and drink of this chalice, you shall
" show my death, and confess my resurrection, and
" be mindful of me until I come. *People.* We
" show thy death, O Lord, and confess thy resur-
" rection. *Priest.* In memory of his holy passion,
" his resurrection from the dead, his ascension into
" heaven, and his sitting at thy right hand, O Father,
" and his glorious and terrible second coming from
" heaven, we, for all, through all, and in all, offer
" to thee thine own, out of thine own gifts. *Deacon.*
" Adore God, with fear and trembling."

The Priest repeats the invocation.

" O Christ, our God, we thy sinful and unworthy
" servants, adore thee, and beseech, that through thy
" gracious clemency, thou mayest send down thy
" holy Spirit upon us, and upon these gifts, which
" are in thy presence, to sanctify and make these
" holy things, the holy of holies. *The priest in the*
" *mean time extends and raises his hands, praying*
" *for the descent of the Holy Ghost. The people*
" *say:* Amen. *The priest, raising his voice.* That he
" may make this bread, the holy body, *he makes thrice*
" *the sign of the cross on the bread, bows down his*
" *head and points, with his hand, to the body,* of our
" very Lord God and Saviour Jesus Christ, which
" is given, for the remission of sins and everlasting
" life, to him, who receives it. *People.* Amen. *The*
" *priest makes thrice the sign of the cross on the*
" *chalice, and says:* and this chalice, the precious blood
" of thy New Testament; *he then points at the body*
" *and precious blood,* of our very Lord and Saviour
" Jesus Christ, which is given for the remission of

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"sins and life everlasting to him, who receives it. "*People.* Amen. *Priest.* Grant, O Lord, that we "may be made worthy to partake of thy holy mys- "teries, for the sanctification of our bodies, our "souls, and our spirits, that we may be one body "and one spirit, and may obtain our portion with "all thy saints, who have pleased thee, from the "beginning of the world. Be mindful, O Lord, "of thy only peace, thy only holy, Catholic and "Apostolical Church.

"*Deacon.* Pray for, &c. *Priest.* Which thou "didst purchase with the precious blood of thy "Christ; preserve it in peace and all its orthodox "Bishops. In the first place, remember, O Lord, "our holy Father and venerable Archbishop, the "Patriarch of Alexandria, N. *Deacon.* Pray for, &c. "*Priest.* And those, who with them have truly dis- "pensed the word of truth: grant them to thy holy "Church, that they may feed the flock in peace. Re- "member, O Lord, the priests, the orthodox and dea- "cons. *Deacon.* Pray for, &c. For all ministers and "all, who profess virginity and purity, and for all thy "faithful people. Remember, O Lord, to have "mercy on us all. *Deacon.* O God, the Father, "Almighty, have mercy on us. *People.* Lord, "have mercy on us, *three times.* *Priest.* Remem- "ber, O Lord, this thy holy place, and every place "and monastery of our orthodox Fathers. *Deacon.* "Pray for, &c. *Priest.* Protect the faithful, who "dwell in this city; vouchsafe, O Lord, to bless the "air and the fruits of the earth. *He says at the "time of the overflowing of the Nile, from the 6th "of June, to the 6th of October.* Vouchsafe, O "Lord, to fill the waters of the rivers, this year, "and to give them thy blessing.

"*From the time of sowing the grain, namely, "from the 7th of October to the 15th January.*

"Remember, O Lord, this year, the seed of the "herbs and the verdure of the fields; grant, that "they may, by thy grace, augment, as much as "possible; gladden the face of the earth, that its "fruitfulness may appear and its produce be mul- "tiplied; give us what may be sufficient both for "the seed and harvest: direct our lives, crown the "year, by thy goodness, for the sake of the needy "amongst thy people, the widow, the orphan, the "stranger and for those, who are in necessity, for "the sake of us all, who repose our confidence in "thee, and ardently call on thy holy name. For the "eyes of all wait upon thee, and thou, in due time, "will give them sustenance, who givest food to all "flesh. Treat with us according to thy goodness; "fill our hearts with joy and sweetness, that having "in all things, what is sufficient for our necessities, "we may abound in every good work. *The Deacon.* "Pray for, &c.

"*The priest points here with his hands to the bread "and wine and says:* remember, O Lord, those, "who have offered those gifts to thee; for whom, "and by whom, and for what intention they may "have offered them to thee, and grant them all a "reward from heaven. *The assistant priest will go "round the Altar with a censer, and incense it, from "the extremity, and he will wash his hands, and "cover them with a silken veil.*"

Then the officiating Priest says:

"As now, O Lord, it is the command of thine only- "begotten Son, that we should communicate to the "memory of thy Saints, who pleased thee from the "beginning of the world, our holy Fathers, the "patriarchs, prophets, Apostles, martyrs, preachers, "Evangelists, and all the spirits of the just, who

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"departed in the faith of Christ. But especially and
"most particularly, the ever glorious Mother of God,
"the holy Virgin Mary; Saint John, the precursor
"of Christ, the Baptist and martyr; Saint Stephen
"the first deacon and martyr; and the holy Apostle
"and Evangelist Mark, who seeth God; our pa-
"triarch Saint Severus, and our Doctor Dioscorus,
"Saint John Chrysostom, Saint Athanasius the
"Apostolic, Saint Cyril, Saint Basil, Saint Gregory,
"and our holy Father Saint Anthony Abbot, a man
"of consummate sanctity, and Father Paul the just,
"the three Saints Macarii, and our holy Father
"John Hegumenus, our Father Bischoius, a perfect
"man, and our holy Fathers Romæus, Maximus, and
"Diomedes; the forty-nine martyrs, and the wonder-
"working holy Father Moses, Isodorus, Arsenius,
"Ephrem, Pacomius, the Institutor of the Monastic
"life, Theodorus his disciple, our Father Saint
"Simon Stylites, &c. &c. and S. N. whose memory
"we, this day, celebrate, and *all the choir of thy*
"*Saints, for the sake of whose prayers and inter-*
"*cessions, have mercy on us all*, and deliver us, for
"the sake of thy holy name, which is invoked, in
"our behalf."

The Priest.

"Remember also, O Lord, all those of the priestly
"order, and those of the laity, who have slept and
"are already at rest; *vouchsafe, O Lord, to grant*
"*rest to their* souls, in the bosom of holy Abraham,
"Isaac and Jacob; lead them into verdant pastures,
"upon the waters of refreshment, and to a paradise
"of delights, remote from grief of heart, sorrow and
"mourning, to the glorious light of thy Saints."

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The deacons say the Dyptics[1] *and recite the names of the dead.*

" *After the dyptics the priest says:* Grant, O Lord,
" that those, whose souls thou hast received, may
" rest in thy heavenly kingdom; but for us, who
" sojourn upon earth, preserve us in thy faith, and
" give us always thy peace. *People.* As it was, &c.
" *Priest.* Direct us to thy kingdom, that in this as
" well as in all other things, thy holy, glorious and
" blessed name may be hallowed, glorified, praised
" and sanctified, together with thy dearly beloved
" Son, Jesus Christ, and the Holy Ghost.

" *Priest.* Peace be with you all. *People.* And
" with thy spirit."

The Preface before the breaking of the bread.

" *Priest.* We give thee thanks, O almighty God,
" the Father of our Lord and Saviour Jesus Christ,
" that thou hast made us worthy to stand in this
" place, and to lift up our hands and minister to thy
" holy name. We, therefore, beseech him, the al-
" mighty Lord God, our God, to make us worthy to
" communicate of his divine and immortal mysteries,
" the holy body and precious blood of his Christ.
" *People.* Amen.

" *While the priest pronounces this blessing, he*
" *holds a silken veil in his right hand, and turning*
" *to the west, he makes a sign with the veil to the*
" *people, holding his hand over the patena; but when*
" *the blessing is recited, the deacons say the prayer;*
" *then the priest turns his face and eyes to the body,*
" *which lies on the patena, and says:*

(1) Registers containing the names of the living and the dead; the names were written on tables called *dyptics*, because they folded in two.

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"May God have mercy on us and bless us; may "he cause the light of his countenance to shine upon "us, and may he have mercy on us.

"*Then the priest takes the holy body in his right "hand, and lays it in his left, and puts his finger "upon the body on the side of the despoticon* (1) *or "greater part, where it is broken, and says:* This "is the holy body.

"*He then takes his finger from off the body, puts "it into the chalice and dips the end of his thumb "in the precious blood: then draws his finger out of "the blood, and then makes the sign of the cross with "the blood on the blood and says:* And the precious "blood of Christ himself, our almighty Lord God.

"*He then draws his finger, tinged with the "precious blood, out of the chalice, and with it "makes the sign of the cross, once, on the body, "over the broken part of the greater part, and "beneath on the outward part of the body; he forms "one cross on the blood and two on the body. Deacon.* "Pray. *Priest.* Peace be with you all. *People.* "And with thy spirit."

A prayer at the breaking, to the Father.

"O great, eternal and most glorious Lord our "God, who keepest thy covenant and promises with "all those, who love thee with their whole heart; "who didst save us from our sins, through thine "only-begotten Son, our Lord and Saviour Jesus "Christ; thou art the life, the help, the hope of all,

(1) The *Copts* say and often write *Isbadicon*, but corruptly, for the Greek *Despoticon*, which signifies *Dominicum*, *Σῶμα corpus* being understood, to express the body of the Lord. The largest part, which the priest takes from the middle of the host, is commonly called *Despoticon*; it is also that, which he uses for the elevation.—See Le Brun.

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" who fly to and call upon thee. Thousands of " thousands of angels and archangels, Cherubim and " Seraphim and the whole innumerable multitude of " heavenly powers, stand before thee. Thou hast " sanctified the oblations, which lie on the altar, by " the descent of thy holy spirit: cleanse us, O Lord " from our hidden and known sins, and from every " thought displeasing to thy divine goodness. Deliver " us from it, O God, thou lover of mankind: purify " our bodies and souls, our hearts and consciences, " that we may, with a pure heart, an enlightened " soul, a chearful countenance, with secure hope and " perfect charity, presume, with confidence to pray " to thee, O holy God and heavenly Father, and " say: Our Father" (1).

A prayer after the Pater noster.

" Thus, do we beseech thee, O good and holy " Father, thou lover of goodness, neither to lead us " into temptation, nor permit any sin to rule over us; " nay rather deliver us from unprofitable deeds, " thoughts, motions, looks, and their allurements. " Suppress temptation and drive it away from thy " servants. Coerce, in like manner, the evil emotions, " excited within us, and remove the causes, which " urge us to sin. Deliver us, by thy holy and " powerful protection, through Jesus Christ our " Lord. *Deacon.* Bow your heads down to the " Lord. *People.* Before thee, O Lord."

(1). The priest begins the *Pater*, and all the people conclude it. This is the custom in all the Eastern churches. Hence the faithful learn by heart, the *Pater* as well as the *Creed*, in the Coptic language, although they do not understand it. But the pastors and catechists are bound to explain them to them.—See Le Brun.

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The priest says the prayer of invocation to the Father.

" The grace of thine only-begotten Son, our Lord
" God and Saviour Jesus Christ, the Author of
" all blessings, has been superabundant. We confess
" his salutary passion, we show his death, and we be-
" lieve his resurrection, the completion of the mystery.
" We give thee thanks, O almighty God, for thy ex-
" ceeding great mercy towards us, when thou didst
" prepare for us, those inestimable gifts, which the
" angels desire to behold. We beg and beseech thee,
" O lover of mankind, to purify and unite us all to
" thee, by the participation of thy heavenly mysteries,
" that we may be filled with thy holy spirit, and
" confirmed in the orthodox faith as well as replenished
" with an ardent desire of thy true charity, and we
" shall, at all times, proclaim thy glory, through
" Jesus Christ our Lord. *Deacon.* Let us attend
" to the Lord with fear."

The prayer of absolution to the Father.

" *Priest.* O Lord, Lord God Almighty, who
" healest our souls, our bodies and our minds, who
" by the mouth of thine only-begotten Son Jesus
" Christ, our Lord, God and Redeemer, didst say
" to *Peter*, our Father: Thou art *Peter* and upon
" this rock I will build my Church, and the gates of
" hell shall not prevail against it. And I will give
" to thee, the keys of the kingdom of heaven. And
" whatsoever thou shalt bind upon earth, shall be
" bound also in heaven: and whatsoever thou shalt
" loose upon earth, shall be loosed also in heaven.
" *May also my Fathers and brethren be absolved by*

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"*my mouth*, through the Holy Ghost, O God, thou
"good and gracious lover of mankind. O God,
"who takest away the sins of the world, receive the
"penance of thy servants from themselves, which
"may cause the light of knowledge to shine on us,
"and the remission of our sins; for thou art good
"and gracious; O God, long-suffering, merciful
"and infinitely just. Whatever sins we have com-
"mitted against thee, in word or deed, spare, and
"pardon us, O gracious lover of human kind. O
"Lord, absolve us all, and with us, absolve all thy
"people."

Here the priest makes a commemoration of the living and the dead.

"Remember, the peace of the one, holy, Catholic
"and Apostolical Church: confirm it in truth and
"justice, to the last breath of life; preserve in peace
"all our orthodox Fathers, the Bishops, priests,
"deacons, sub-deacons, readers, singers, exorcists,
"monks, virgins, widows, orphans, the continent;
"laymen, slaves, freemen, the absent in distant
"countries, the inhabitants of this place, as well men
"as women, old and young, little and great, who
"have come, or who have not come hither; those
"who have recommended themselves to us, or those,
"who have not; those, we know, and these of whom
"we are ignorant; those who hate us, and these who
"love us. Preserve the living by the angel of peace,
"and grant, O Lord, that the souls of the departed
"may rest in the bosom of our holy Fathers,
"Abraham, Isaac and Jacob, in a paradise of
"pleasure. And all orthodox christians, from the
"rising to the setting Sun, and every one, from the
"right to the left, preserve O my Lord, in peace:

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" deliver my infirmity from every sin and wickedness, " from all apostacy and perjury, from all the perfidy " of heretics and heathens. Grant us, O Lord, " both strength and understanding, that we may, for " ever more, avoid every work of the devil; grant, " that we may, at all times, do that, which is pleasing " to thee. Write our names in the catalogue of thy " Saints, in the kingdom of heaven, through Jesus " Christ our Lord.

" *Deacon.* With fear attend to God.

" *When the deacon shall have said,* with fear, &c.

" *People.* Lord have mercy on us.

" *The Priest elevates the Despoticon, and bows " down, then cries aloud:* Holy things are for the " holy. *And all the people cast themselves prostrate, " on their faces to the earth: the priest puts the ex- " tremity of the Despoticon into the blood, and " makes with it, one sign of the cross, in the blood: " he then takes it out, and with it makes one sign of " the cross on the holy body in the patena, and next " makes one sign of the cross on it with the precious " blood, and so makes the sign of the cross three " times with the body on the blood, and three times " with the blood upon the body. And so having " finished the signs, he puts the Despoticon into the " blood in the chalice, saying:* Blessed be our Lord " Jesus Christ the Son of God and the Holy Ghost. " Amen.

" *Then the priest takes the third part and divides " it into three; but if they be large, he breaks them " in the patena, and takes them in his right hand, " which he holds up, and his left within the patena.* " This is the holy body and the pure and precious " blood of Jesus Christ the Son of our God. This " is, in truth, the body and blood of *Emmanuel* our " God. Amen. I believe, I believe, I believe and " I confess to the last breath of life, that this is the

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" life-giving body of thine only-begotten Son, our
" Lord God and Saviour Jesus Christ: he received
" it from the Lady of us all, from the pure and holy
" *Mary*, Mother of God, and made it one with his
" divinity, without any commixtion, confusion, or
" alteration of the divinity. He witnessed a good
" confession before Pontius Pilate, and of his own
" free will, delivered himself up for us all on the
" wood of the holy cross. I truly believe, that his
" divinity was not separated from his humanity, no,
" not even for one only hour, or so much as the twink-
" ling of an eye: he delivered it for our salvation, for
" the remission of sins, and everlasting life to him,
" who receives it. I believe this to be so in truth."

The priest then covers the holy body with a silken veil, and wraps up his hands in another; the deacon also covers the chalice with one of silk: then the priest bows down his head and says: All honour, glory and adoration are due to the holy Trinity, the Father, the Son and the Holy Ghost.

Then the priest kisses the Altar, and bows his head to his brother priests, and to the people on his right and left; he uncovers the side of the patena, which is next himself, and a psalm is sung, and the priest says, in a low voice: O Lord, make us all worthy to receive thy holy body and thy precious blood, for the cleansing of our bodies, our souls and our minds, and for obtaining remission of our sins.

Finally, the priest communicates and distributes the precious body and blood to the assisting priest, then to the ministers and afterwards to the people: at length, he descends, with the patena from the Altar and gives communion to the women:

The deacon. Pray for all christians.

The priest says two prayers of thanksgiving and a long one for the blessing, after which he dismisses the people.

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After the perusal of this Coptic liturgy, as well as those of S. S. Clement, James, the Ethiopian and subsequent liturgies, no man, it is humbly presumed, will maintain, like the Minister Claude and other French Calvinists, that the oriental Schismatical Churches, profess, concerning the Eucharist and the other doctrines, contested by protestants, opinions quite different from those of the Church of Rome. When the assertion was made, the *Copts* felt astonished at the tenets imputed to them by the Calvinists. M. de Nointel, Ambassador from France to the Porte, made known, nearly all over the East, the opinions, which those innovators ascribed to them, especially concerning the Eucharist. This induced the Patriarch of the *Copts* to give his attestation, which is inserted in the third volume of the *Perpetuité de la foi*, in the following terms.

" I, poor Matthew, a servant of Jesus Christ, by " the grace of the incomprehensible God, and " although unworthy, patriarch of the great Church " of Alexandria, of the provinces of Egypt, " Ethyopia, Nubia, Africa and Nice: I write this " to all such as are filled with charity and shall see " or peruse this writing. We have learned, that the " French heretics attack most obstinately and in " particular the great Sacrament of the body of " Christ, which is the holy Eucharist, and deny its " veracity, saying, that Christ is in it only in figure, " and not really present. They also declare, that we " do not believe this Sacrament, namely, that we do " not believe the change of the substance of the bread " and wine into the substance of the body and blood " of Jesus Christ, nor his real presence in the " Eucharist, on the Altar, after the consecration. " They say also, that the blessed Eucharist is not the " true body of Jesus Christ in the bread, which is " called the body of Jesus Christ, on account of the

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" virtue of the Holy Ghost, which is therein contained.
" And they say, that the Eucharist, which is called
" the body of Jesus Christ, is not his same body,
" which is in heaven, and that Christ is really in
" heaven and not upon earth, and that what we see
" is only bread, and not the real body of Jesus
" Christ. They say also, speaking of us, that we
" do not adore the body of Jesus Christ in the
" Eucharist, with that kind of worship, which is
" particular and appropriate to God. They say also
" that sinners, who receive the Eucharist, do not
" receive the body of Jesus Christ. We beg of God
" to forgive them those things, we have heard, and
" advise them, to bring no such vexatious charges
" against us, which are nothing but falsehood and
" nonsense, and entirely devoid of truth; and let
" them not view the little mote in our eyes, while
" such a large beam remains in their own.

" Wherefore, to remove every doubt, which might
" remain in the heart, we now make profession of
" our belief, and we declare to them, in the presence
" of all mankind, that the Jacobite *Copts* (1) receive

(1) The *Copts* are the original inhabitants of Egypt; and there is every appearance, that the term *Coptes* was formed from the word *Aiguptios*. *Egyptian*; but we understand, more particularly, by *Copts*, the Christians of Egypt, who retained the rights and usages of the country, to distinguish them from the Egyptian christians, who received the Council of Chalcédon, and who were called Calcedonians, and afterwards *Melchites* or *Royalists*, from *Melek*, which in Hebrew and Arabic signifies a king; because they received the decrees of the Emperor Morcian. The *Melchites*, to brand their adversaries, with an opprobrious name, styled them *Jacobites*; because after Dioscorus and Severus, schismatic patriarchs of Antioch, they espoused the opinions of *Jacob*, the Syrian, named *Baradæus* or *Zanzales*, on account of the tattered garments he wore. He was one of the most furious heretics, that opposed the Council of Calcedon, and was raised to the see of Edessa, and died in 577. The *Melchites*, therefore, are those who received the Liturgy of C.P. and the *Copts*, these, who retained the Alexandrian liturgy.—Le Brun.

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"and firmly believe that true faith, that the same
"body of Jesus Christ, which ascended to heaven,
"which sitteth on high, at the right hand of the
"Father, that this same body, really in person and
"in his own proper substance, is contained in the
"holy Eucharist, (in which) he is invisible, on
"account of the presence of his own proper body on
"the sacred Altar. We adore him with such kind
"of worship as is particularly proper to God; we
"believe, in this particular article, whatever the
"Latins believe, with whom we are unanimous upon
"this, though divided in other respects. These
"heretics calumniate us, when they say we do not
"adore or cast ourselves down, on the earth, in his
"presence; we do believe and do declare, that the
"good as well as the bad, receive the body of Jesus
"Christ in their mouths; the latter to their ruin, and
"the former to their salvation.

"We do declare and we believe, that the bread
"and wine are truly changed into the substance of
"the body of Jesus Christ and into the substance of
"his precious blood; so that after the consecration,
"the substance of the bread and the substance of the
"wine no longer remain."

After such an attestation, what should we think of the audacity of such as attempt to maintain, that the opinions of protestants, are conformable to those of the Coptic Christians, with regard to the real presence of the body of Christ in the Eucharist? How can we doubt their belief of the real presence, when we read, in the foregoing liturgy, their profession of faith before they approach the holy communion?

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THE

LITURGY OF CONSTANTINOPLE, (1)

Which is used by all the Greeks of the Oriental and Western Churches; *the Georgians*, *Mingrelians*, *Bulgarians*, Russians, &c.

" *The priest says aloud:* The grace of our Lord " Jesus Christ, and the love of God, the Father, " and the communication of the Holy Ghost be with " you all. *The choir answer:* and with thy Spirit."

The Preface.

" *The Priest.* Let us lift up our hearts. *Ans.* " We lift them up to the Lord. *Priest.* Let us " give thanks to the Lord. *Ans.* It is meet and " right to adore the Father, the Son and the Holy " Ghost, the consubstantial and undivided Trinity. " *The priest, bowing down, recites the preface* " *in silence, which he ends, with a loud voice, that* " *the people may sing:* Holy, Holy, Holy. *The* " *preface is somewhat longer in the Liturgies of S.* " *Basil and S. Chrysostom than in that of S. James;* " *and the choir sing as we do,* Holy, Holy, Holy, " Lord.........Hosanna in the highest.

" *The deacon takes the stole, which is on the* " *patena, makes with it the sign of the cross, wipes* " *it on the corporal, kisses and lays it aside with the* " *large veil; he goes to the right side, and taking* " *a fan, which is commonly made like a six-winged* " *cherub, he fans the altar in a respectful manner;* " *if there be no fan, he does it with the veil.* The " priest prays in silence:

(1) This Liturgy has been ascribed to S. John Chrysostom, from the seventh century, and his name is prefixed to it.

"O Lord, thou lover of mankind, we cry out and "say, with the heavenly powers: Holy art thou, "most holy thou, thine only-begotten Son, and the "Holy Ghost. Holy art thou, most holy, and "infinite is thy glory. Thou didst so love the world, "that thou gavest thine only-begotten Son, that "whosoever believeth in him should not perish but "have everlasting life. After he had fulfilled his "mission for us, on the night he was delivered, or "rather he delivered himself, he took bread into his "holy and immaculate hands; he gave thanks and "blessed it, he sanctified and broke it, and gave "it to his holy Apostles. *The priest bows his head,* "*and devoutly lifting up his right hand, blesses the* "*holy bread, saying with a loud voice:* Take, eat; "This is my body, which is broken for you, for the "remission of sins. *The choir say:* Amen. *The* "*priest in a low voice:* taking, in like manner, the "chalice, after he had Supped; *he raises his voice,* "*and blessing the chalice, says:* drink ye of this; "this is my blood of the new testament, which is "shed for you, and for many, for the remission of sins.

"The priest bowing his head, says in a low voice: "in memory of the salutary command he gave us, "and all those things he did for us, of his cross, his "burial, his resurrection, on the third day, his "ascension into heaven, his sitting down at thy right "hand, and his second coming in glory: *with an* "*audible voice:* through all and in all things, we "offer to thee thine own, out of thine own gifts. *The* "*people.* O Lord our God, we praise thee, we bless "thee, we thank and supplicate thee."

The invocation of the Holy Ghost.

"*The priest bowing down, says, in a low voice:* "we offer to thee this reasonable and unbloody

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"worship, and we beseech thee to send down thy "holy Spirit upon us and upon these gifts. *The "priest stands upright, makes the sign of the cross "on the bread, and says, in a low voice:* make this "bread the precious body of thy Christ: *the "deacon answers* amen: *the priest, blessing the "chalice, says:* and what is in this chalice, the pre-"cious blood of thy Christ: *the deacon answers* "amen. *The priest makes another sign of the cross "on the gifts, saying:* changing them by thy holy "Spirit: (1) *the deacon answers* amen, amen, amen. "*The priest prays in a low voice*, that it may be to "those, who receive it for the purification of the soul, "the remission of sins, the communication of the "Holy Ghost, the fulness of the kingdom of heaven; "for confidence in thee and not for their judgment "and condemnation."

The commemoration of the living and the dead.

"*We offer*, moreover, this reasonable worship *for "those, who are departed from us in the faith*, our "forefathers, fathers, patriarchs, prophets, Apostles, "preachers, Evangelists, martyrs, confessors, chaste "persons and all those perfected in faith: (2) *with a*

(1) Arcadius says that this passage is mis-translated, and should be thus rendered, according to the Greek text: "grant that this bread, "which thou, by thy holy Spirit, hast changed into the precious body "of thy Christ, may be for the salvation of those, who receive it." (L. 3. c. 33.) That this is the sense of that invocation appears from the subsequent words of the priest: "that it may be to those, who "receive it, for the purification of the soul," &c. The Greeks, when asked, at the Council of Florence, (ann. 1438,) why after the words, "*This is my body*, they still seemed by prayer, to beg of God to "consecrate the bread;" they replied, "that the sole object of their "prayers was, that the most holy body and blood of Christ might be "to the receivers, for the purification of the soul, the remission of "sins, and not for their judgment and condemnation."

(2) It is not the object of this commemoration, that we should pray for the Saints; but offer the Sacrifice in thanksgiving for the

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"*loud voice*: especially for the most holy, immaculate, "blessed above all, and most glorious Lady, the "Mother of God, and ever Virgin Mary.

"*The choir sing the praises of the Blessed "Virgin: the deacon incenses the Altar, takes the "dyptics or registers, and makes a commemoration of "the living and the dead.*

"*The priest says in a low voice:* Saint John the "Baptist, the prophet and precursor of our Redeemer, "the holy and glorious Apostles, Saint N. whose me-"mory we celebrate and all other saints, for the sake "of whose prayers, grant us, O Lord, thy protec-"tion, and remember those, who died in the hope of "a resurrection to eternal life.

"*The priest prays for some living persons, in "particular, and says:* for the health, protection "and remission of the sins of N. the servant of God. "*For the dead he says:*

"For the rest and deliverance of the soul of thy "servant N. that it may rest in a place of light, "where there is no sorrow nor mourning; but where "it may rejoice, O Lord God, in the light of thy "countenance.

"*The priest turns to the door, and blessing, with "a loud voice, says:* may the mercy of our great "God, and Saviour Jesus Christ, be with you all: "*the choir:* and with thy spirit.

"*The deacon.* Celebrating the memory of all the "Saints, let us again pray to the Lord, on account "of the precious gifts now offered, that our merciful

blessings they received from God, and that they may pray and intercede for us, as *Cabasilas* shows in his exposition of the liturgies. In the Oriental liturgies, the commemoration of the Saints is joined to the prayers, which are offered for the living and the dead, as a sign of the communion of Saints, and that all the members of the Church are thus united, that all, who are pleasing to God, may obtain for the rest, the graces necessary for them.—Le Brun.

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"God, who hath received them on his heavenly and
"intellectual Altar, may send down upon us his
"divine grace, the gift of the Holy Ghost: *the choir:*
"Lord have mercy on us. *The priest prays in a low*
"*voice, that the heavenly gifts may draw down on us*
"*all spiritual graces, and not turn to our condemna-*
"*tion.*"

Prayers of the deacon.

"*The deacon continues to exhort the people to beg*
"*grace and mercy from God: the choir:* Lord have
"mercy on us: *Deacon.* May God preserve us from
"offending him: *choir:* grant this, O Lord. *Deacon.*
"Let us beseech the Lord, that the angel of peace,
"our faithful guide, may be the guardian of our
"souls and bodies, and that God may give us those
"things, which are good and profitable for our souls:
"*choir:* grant this, O Lord."

The Lord's Prayer.

"*The priest with a loud voice:* make us worthy,
"O Lord, to call upon thee with confidence and
"without crime, and to address thee as God our
"heavenly Father: *the choir recite the Lord's*
"*prayer, and when it is ended,* the *Priest says, in*
"*an audible tone:* for thine (1) is the kingdom, the
"power and the glory, O God the Father, and the
"Son and the Holy Ghost, now and for ever.

(1) This form of glorification, which the priest pronounces at the end of the Lord's prayer, occurs from time immemorial, in the liturgies of the Oriental Churches; and it was from this part of the liturgy, that it got into the Greek Testaments, as if to conclude the prayer, which Christ had left us. It passed from the liturgy into the New Testament so early as the fourth century; for S. John Chrysostom, who preached at Antioch about the year 390, expounds it in his 22d Homily on the 6th chapter of S. Matthew, as if it were a part of the

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" *The priest.* Peace be with you all. *Choir.* And " with thy spirit. *Deacon.* Bow your heads down " to the Lord. *Choir.* To thee, O Lord. *The " priest bows down, prays in a low voice and con- " cludes in an audible tone, to draw down the blessings " of God on the people; addresses himself to Christ, " saying:* O Jesus Christ, our God, look down " upon us, from thy holy mansion, and the throne of " glory in thy kingdom; thou dwellest in the highest " heaven, with the Father, and art invisibly present " with us here below, render us worthy, by thy " mighty hand, to partake of thy immaculate body " and precious blood, and to distribute it to all thy " people.

" *The priest and the deacon adore the Sacrament, " and both repeat three times: Lord be merciful to " me, a sinner: the people adore in like manner.*"

Elevation of the host.

" *The priest takes the Large host to elevate it; " and when the deacon sees him extending his hands, " he says aloud:* let us attend; *and the priest taking " the host,* says: Holy things are for the holy. *The " choir.* There is one holy, one Lord Jesus Christ, " in the glory of God the Father. Amen.

" *The choir sings, during the communion, an " anthem suitable to the feast, and the deacon draws " the stole from his left shoulder and puts it in the " form of a cross on his breast and back.*"

Gospel text. This passage is not found in the Gospel of S. Luke, nor in the most ancient writers, as Origen, Tertullian, S. Cyprian, who explained every petition of the Lord's prayer. Those Fathers used the Greek copies in preference to the Latin, especially, when the Greek disagreed with the latter; the passage, moreover, is wanting in several correct manuscripts, nor did S. Jerome translate it, as appears from the vulgate, nor explain it in his Commentaries; it crept from the liturgy, says an English Divine, into the Greek Testament.—Le Brun, Maldonatus, Hammond, *Practic. Catech.*

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The breaking of the bread.

" *The deacon says to the priest:* divide, Father
" the holy bread; *and the priest divides the host*
" *devoutly into four parts, and says:* the lamb of
" God, the Son of the Father is broken and divided;
" he is divided and remains entire; he is always eaten,
" and not consumed; but he sanctifies all, who are
" partakers of him.

" *The priest takes a part of the host, with which*
" *he makes the sign of the cross, and puts it into the*
" *chalice, saying:* this plenitude of faith is of the
" Holy Ghost."

The hot water.

" *The deacon presents very hot water to the priest,*
" *and says:* Father, bless this hot water; *the priest*
" *blessing it, says:* blessed be the fervour of thy
" Saints, now and for ever. *The deacon pours a*
" *little of the hot water in the form of a cross into the*
" *chalice* (1) *saying, three times:* the fervour of
" faith is full of the Holy Ghost. *The deacon laying*
" *aside the vessel of hot water, the priest says:*
" deacon, draw near: *he draws near and bows down*
" *with reverence, before the priest, who holds a part*
" *of the blessed host in his hand, and the deacon says:*
" Father, give me the holy and precious body of our

(1) This usage is so particular to the Greeks, that it is found in no other liturgy of the eastern or western churches; yet it must be more than one thousand years, since the Greeks began to add hot water to the chalice, and its origin may be referred to the 6th century, in the reign of Justinian. *Cabasilas* observes *(Expos. Liturg.)* that the water heated by the fire, represents the Holy Ghost, who, in the Scripture, is called water, and who descended on the Apostles in the shape of fiery tongues.—See Le Brun, page 414. edit. 1777.

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" God and Saviour Jesus Christ. *The priest gives* " *it into his hand, and says:* I do give thee the " precious, holy and most immaculate body of the " Lord God our Saviour Jesus Christ, for the " remission of sins and eternal life."

The confession of faith.

" *The deacon bowing down near the Altar, prays* " *in the same manner that the priest does, who takes* " *the blessed host, saying:* I believe, Lord, and I do " confess, that thou art Christ, the Son of the living " God, who camest into the world to save sinners, of " whom I am the chief. Make me partake of thy " mystical supper; for I will not reveal the mystery " to thy enemies, and I will not give thee a treacherous " kiss like Judas; but like the good thief, confess " what thou art: remember me, O Lord, in thy " kingdom. I am not worthy, that thou shouldst enter " under the vile roof of my soul; but as thou didst " vouchsafe to dwell in a cavern and a manger of " brute beasts, to enter the house of Simon the Leper, " and permit a sinful woman, a criminal like me to ap- " proach thee; vouchsafe, in like manner, to enter into " my criminal soul, and body, how defiled, dead and " leprous soever I may be; and as thou didst not dis- " dain, that the mouth of that profligate woman should " kiss thy undefiled feet; disdain not me, though I " am a wretched sinner; but as thou art good and " gracious to men, permit me to partake of thy " most holy body and precious blood. Pardon and " remit me, O Lord our God, the sins, which I have " committed against thee, whether knowingly or " through ignorance, whether by word or deed; O " thou, who art goodness itself, forgive them all, " through the intercession of thy unspotted and ever " Virgin Mother: suffer me not to incur condemnation,

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" but to receive thy precious and immaculate body for " the salvation of body and soul; for thine is the " kingdom, &c.

" *In the same manner as they receive the blessed* " *Eucharist, they also receive the holy Chalice; the* " *priest drinks of it three times, saying, at the first,* " in the name of the Father, *at the second,* and of " the Son, *and at the third,* and of the Holy Ghost. " *He then presents the chalice to the deacon, who* " *says:* I come to the immortal king: I believe, " Lord, and I do confess, that thou art Christ, the " Son of the living God, &c. *as before; and the* " *priest says:* thou, O deacon, N. the Servant of " God, receivest the holy body and precious blood of " Jesus Christ, for the remission of sins and eternal " life.

" *All the particles of the Eucharist being put into the* " *chalice, the deacon wipes the patena on the chalice,* " *with the holy spunge, which serves as a purifier. In* " *some places the priest, and in others the deacon* " *carries the chalice to the door of the sanctuary, to* " *give the communion to the people, then lifting it* " *up, he shows it to them, saying:* draw near with " faith and in the fear of God: *the choir answer:* " amen, amen, amen; blessed be he who cometh in " the name of the Lord. *The communion is ad-* " *ministered to the faithful, by giving them, with a* " *spoon, the consecrated bread and wine. The com-* " *municant says:* I believe, O Lord, and confess, " that thou art, in truth, the son of the living God. " *The priest says, calling him by his christian name:* " Servant of God, N. receive the most holy body and " precious blood of our Saviour Jesus Christ.

" *The priest blesses the people, saying with a loud* " *voice:* Save thy people, O God, and bless thine in- " heritance; *choir.* For many years, O Lord. *The* " *priest and deacon return to the holy Altar; the*

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" *deacon takes what may remain in the chalice,* " *purifies and carries it to the table of the* prothesis (1). " *The priest incenses three times, saying:* O God, " make known, that thou art exalted above the " heavens, and that thy glory is blazed all over the " earth; *he returns towards the people;* now and for " ever. *Choir.* Amen.

" *The priest says the prayer of thanksgiving, in a* " *low voice; the deacon tells the people also to give* " *thanks, and he dismisses them, saying:* let us go in " peace; *the choir answer:* in the name of the Lord. " *The choir beg again another benediction for the* " *people; the priest gives it with a long prayer,* " *accompanied with an anthem,* May the name of the " Lord be blessed, *and with the singing of the* 33d " *psalm:* I will bless the Lord, at all times, his praise " shall be always in my mouth; and he distributes " afterwards the blessed bread.

" *The priest takes the bread, which was prepared* " *on the prothesis, to be consecrated. The rest is cut* " *in small pieces, to be distributed to all such as have* " *not communicated. This bread is regarded, with* " *great respect; because it has been, offered to God,* " *by the prayers of the priest. He, that receives it,* " *kisses the hand of the priest, and he eats this bread* " *before he breaks his fast; those who are not fasting,* " *carry it devoutly home, in a white linen cloth.* " *After the distribution of the blessed bread, the priest*

(1) " *This is a little Altar, called the prothesis or proposition, where* " *the bread and wine are to be prepared for consecration, and on the* " *other side, to the South, there is another little Altar for the vestments* " *and whatever is necessary for the use of the Altar. This is the* " *Vestry, where the priest and deacon vest themselves, and when they* " *are vested, they go to the prothesis, where they wash their hands,* " *saying:* I will wash my hands among the innocents, *and the rest* " *of the psalm.*"

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" *or the deacon goes to the table of the prothesis,*
" where they receive whatever may remain in the
" chalice; *he purifies it carefully, that none of the*
" *particles, called pearls* (1) *should remain, and he*
" *repeats the canticle:* Now thou dost dismiss thy
" servant, in peace, &c.

" *Finally, the priest, having unvested himself,*
" *clothed in his usual sacerdotal dress, turns and gives*
" *his final benediction to the people, saying aloud:*
" may the Lord God preserve you all, by his grace,
" and mercy, now, always and for ever. *The peo-*
" *ple bow down, saying:* preserve, O Lord, for
" many years, him, who blesses and sanctifies us."
Thus all withdraw with God.

The Ethiopic Liturgy, translated from the Ethiopic into Latin, by Renaudot.

" *When the priest mingles the water with the wine,*
" *he makes use of a particular prayer, appointed to*
" *be said at that time.*

" *Priest.* The holy of holies, the holy of holies,
" the holy of holies, the Lord be with you. We
" give thee thanks, O Lord, through thine only
" begotten Son, Jesus Christ, our Lord, God and
" Saviour, whom thou sentest to us in the last days:
" thy Son, our Saviour and Redeemer, the An-
" gel of thy council, the Word, who proceeds
" from thee, and by whom thy madest all things,
" according to thy will.

" *Deacon.* For our blessed and holy Patriarch
" Gabriel, or N. and for the venerable Father N.

(1) The Greek Fathers and other ecclesiastical writers call the word of God, PEARLS, as well as the most holy body of Christ. Vid. Guicer. The Saur. Eccles. T. 2.

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"our Metropolitan, who in their prayers, give "praise and thanks to thee."

The Invocation of Saints.

"Through Stephen, the first Martyr, Zacharias "the priest and John the Baptist: through all the "saints and martyrs, who are at rest in the faith "of Christ. Through Matthew, Mark, Luke and "John, the four Evangelists; and through Mary, "the Mother of God, hear us, O Lord. Through "Peter, Andrew, James and John, Philip and "Bartholomew, Thomas and Matthew, Thad-"deus and Nathanael, James the Son of Alpheus "and Matthias; through these twelve Apostles, "the Apostle James, the brother of our Lord, and "Bishop of Jerusalem, the Sanctuary. Through "Paul and Timothy, Silas, Barnabas, Titus Phi-"lemon and Clement; the seventy two disciples, "their five hundred companions, and the three "hundred and eighteen orthodox: (1) *may all* "*their prayers for us be fulfilled and accepted.*

"Remember, also, O Lord, the Catholic and "Apostolic Church, which is founded in peace, by "the precious blood of thy Christ. Remember, "likewise, the Patriarchs, Metropolitans, Bishops, "priests and deacons, who have persevered in the "right way, and maintained the doctrine of truth."

Prayer for the living and the dead.

"*The people answer.* Have mercy, O Lord, on "the souls of thy servants, both men and women,

(1) The Fathers of the Nicene Council.

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" who have eaten thy body and drunk thy blood, " and who have slept in thy faith.

" *Priest.* Let us offer our prayers again to the " Almighty Lord, the Father of Jesus Christ, our " Lord, our God and our Saviour. Remember, " O Lord, the one, holy, Catholic and Apostolical " Church, which is diffussed, from one end of the " world to the other. Remember, O Lord, our " Father and Patriarch N. and our blessed Metro- " politan N. preserve him amongst us for many " years, and let his days be peaceful. Remember, " O Lord, the orthodox priests, deacons, and sub- " deacons. Remember, O Lord, N. our King; " preserve him to us in peace.

" O holy Trinity, Father, Son, and holy Ghost, " bless thy people, the congregation of beloved " Christians, with heavenly benediction; send down " the grace of thy holy Spirit upon us, and grant, " that the doors of thy Church may be open to us, " that we may obtain thy mercy and enjoy thy pro- " tection. Confirm us in the belief of the Trinity, to " the last moment of our lives. O Jesus Christ, " our high Priest, look down on the sick among " thy people; be thou the guide of our fathers and " brethren, who are travelling, and conduct them, " in peace and health, to their own habitations. " Bless the winds of heaven, the rains, and this " year's produce of the earth, according to thy " goodness: may thy joy and gladness spread over " the face of the earth, and grant us thy peace. " Turn the hearts of mighty kings towards us, for " the diffusion of good; grant, that the prelates of " thy holy Church, and all others, according to " their particular name and station, may obtain fa- " vor in the sight of mighty kings; and make the " sovereigns, who rule over them, be kind and gra- " cious to them.

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" Give rest to our fathers and brethren, who have
" slept and departed from us in the orthodox faith;
" bless those, who take care of the incense, the
" bread of the oblation, the wine, the oil, the
" veils, the books, which are read in the Church,
" and the vessels of the Sanctuary, that Christ our
" God may lead them to the heavenly Jerusalem,
" and all such as are assembled with us, and wait
" for the mercy of Christ our God. Have mercy
" on them and on all, who have given us alms,
" when they stand before thy terrible tribunal, and
" be gracious to them. O our God, acccording to
" the multitude of thy mercies, save all, who are
" in trouble and affliction, all prisoners and cap-
" tives, all exiles, such as are carried away into
" slavery, and all, who are confined to severe la-
" bours.

" O Christ, our God, remember all those things
" in thy celestial kingdom; O Jesus Christ, our
" high Priest, who hast desired us to remember
" them. O Lord, save thy people and bless thy
" inheritance; govern and exalt them for ever;
" preserve them in the orthodox faith, and in good
" reputation, all the days of their life; fill their
" hearts with charity, above all things, *through the*
" *prayers and supplications, which shall be offered,*
" *in our behalf, by the Lady of all, the holy and pure*
" *Mary, the Mother of God.* Through the prayers
" of the glorious inhabitants of heaven, Michael,
" Gabriel, Raphael and Suriel; of the four incor-
" poreal animals, and the twenty-four priests of
" heaven; (1) S. John the Baptist, our Fathers the
" patriarchs, Apostles, the seventy-two disciples,
" and the three children, S. Stephen the chief of
" the deacons, S. George, St. Theodorus, S. Mer-

(1) Apoch. c. 4. 2. 3. 4.

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"curias, S. Menna, S. Philotheus, S. Basilides,
" S. Nobus, and all the martyrs. Our great and
" holy Father Antony, our holy Fathers, the three
" Macarii, our father Bichoius, John Cyrus and
" Barsoma, our father Salama, John Kemi, our
" righteous Father Paul, and the holy Greek Fa-
" thers, Maximus, Demetrius, Moses the holy Fa-
" ther, and the forty martyrs, our Father Tecla-
" Haimanoth, our venerable Father N. our Pa-
" triarch, Claudius, our king, all the just and elect,
" who are signed with the sign of the Cross, and
" the Angels of this holy day. May their prayers,
" blessings, intercessions and peace and the love of
" God, be with us for ever. Amen.

" *Priest.* O Lord, have mercy on us, and on
" all, who are at rest; thou who sentest thy Son to
" be conceived in the womb of a virgin. *Deacon.*
" You, that are sitting, rise. *Priest.* Thy Son
" was carried in the womb, made flesh, and ma-
" nifested by the holy Ghost. *Deacon.* Look to
" the East. *Priest.* Thousand of thousands of
" holy angels and archangels stand before thee.

" *Deacon.* Let us attend.

" *Priest.* The venerable creatures have six
" wings, Seraphim and Cherubim, who with two
" cover their faces, with two their feet, and with
" two fly from one end of the world to the other;
" and as they always praise and sanctify thee, so do
" thou receive these our praises and thanksgivings
" which we offer to thee, saying: holy, holy, holy.

" *Deacon. Answer. People.* Holy, holy, holy,
" Lord God of Sabaoth, the heavens and the earth
" are full of the holiness of thy glory.

" *Priest.* The heavens and the earth are indeed
" full of the holiness of thy glory, through Jesus
" Christ our Lord and Saviour, with the holy

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" Ghost, for ever and ever, Amen. Thy holy Son,
" who came down from heaven, and was born of a
" Virgin, that he might do thy will and establish
" unto thee a holy people.

" *Here the Priest lays his hands upon the censer,*
" *and then extends them over the Oblation. People.*
" According to thy mercy, O God, and not accord-
" ing to our iniquities. *This is said thrice.*

" *Priest.* He extended his hands at his passion;
" he suffered, that he might release those from suf-
" ferings, who trust in thee. Of his own free will,
" he delivered himself up to suffer, that he might
" destroy death, break the bonds of Satan, and
" trample upon hell, that he might establish his
" Testament, and manifest his resurrection. The
" same night, on which he was betrayed, he took
" bread into his holy, blessed and immaculate
" hands, and having lifted up his eyes towards hea-
" ven, to thee, his Father; he gave thanks, he
" blessed, sanctified it, and gave it to his disciples,
" saying: take, eat ye all of this: This bread is
" my body, which is broken for you, for the re-
" mission of sins. Amen.

" *People.* Amen, amen, amen. We believe
" and are certain; we praise thee, O Lord, our
" God; this is truly thy body, and so we believe.

" *Priest.* In like manner also he blessed and
" sanctified the chalice of thanksgiving, and said
" to them: take, drink ye all of this: this is the
" chalice of my blood, which shall be shed for you
" for the redemption of many. Amen.

" *People.* Amen. This is truly thy blood, and
" we believe it.

" *Priest.* And as often as ye shall do this, ye
" shall do it in memory of me.

" *People.* We show thy death, O Lord; we
" believe thy holy resurrection, thy ascension and

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" second coming; we beseech thee, O Lord our
" God, we believe this to be true.

" *Priest.* And now, O Lord, celebrating the " memorial of thy death and resurrection, we offer to thee, this bread and this chalice, giving " thanks to thee, that by them thou hast made us " worthy to stand before thee, and perform to thee " the priestly function. We pray and beseech thee, " O Lord, to send down thy holy spirit and power " on this bread and on this chalice, that he may " make them both the body and blood of our Lord " and Saviour Jesus Christ, for ever and ever. " Amen.

" *Priest.* Thou hast mixed, &c. Grant, that " all, who receive them, may obtain, by them, the " sanctification and plenitude of thy holy Spirit, " that their faith may be strengthened, that they " may sanctify thee with the holy Spirit, through " our Lord and Saviour Jesus Christ, for ever and " ever. Amen.

" *Deacon.* Let us fervently beseech the Lord, " our God, that he may be graciously pleased to " grant us the good union of the holy Spirit.

" *Priest.* Grant, that we may be united in thy " holy Spirit, and be healed by this oblation, that " we may live with thee for ever and ever. Amen. " Blessed be the name of the Lord; blessed be he, " who cometh in the name of the Lord, and blessed " be the name of his glory. So be it, so be it, so " be it. *The people repeat the same.*

" *Priest.* Send down the holy grace of thy Spirit upon us.

" *Deacon.* Rise up to prayer."

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The priest says this prayer, at the breaking of the Bread.

" I humbly give thanks to thee, O Lord my God,
" who reignest over the universe; who sittest upon
" a throne of cherubim, who dwellest in the highest
" heavens, and art glorified on the earth beneath.
" Thou whose eternal mansion exists in the glo-
" rious light of thine own substance, hast vouch-
" safed to manifest to us the hidden mystery of the
" cross. What God is merciful and holy like
" thee? Thine is the power, which is not remote
" from us; for thou hast conferred authority on thy
" Apostles, on those, who serve thee with a sincere
" heart, and on those, who offer Sacrifices to thee
" for a sweet smelling odor, through Jesus Christ
" our Lord and God. To him, therefore, to thee,
" and to the holy Ghost, thanksgiving, glory and
" praise are due, for ever and ever, Amen.

" *Deacon.* You, who stand, bow down your
" heads.

" *Priest.* O Lord, who sittest upon the cheru-
" bim and beholdest thy people in thy inheritance,
" bless thy servants both men and women and their
" children, and bestow upon every one, who
" with a pure conscience shall partake of thine
" admirable banquet, remission of sins, which is
" always accompanied by the holy Spirit, that they
" may be cured both in body and soul, and obtain
" the inheritance of the heavenly kingdom, through
" the grace of thine only begotten Son, through
" whom to thee, together with him and the holy
" Ghost, be glory and power now and for ever,
" world without end. Amen.

The Subdeacon and people say: hosts of Angels stand before the Saviour of the world, and surround

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the body and blood of our Lord and Saviour Jesus Christ; let us humbly approach before his presence and adore Christ with faith.

Deacon. Adore God with fear.

The priest says the prayer of Absolution to the Father. (1)

Absolve, O Lord, our Patriarch N. and our holy and blessed Metropotitan N. and all patriarchs, Bishops, priests and deacons, every one, according to his name. Preserve them to us with justice and peace; may their years be many and their days happy. Absolve, O Lord, our King from every bond of sin.

Prayers for the Dead.

Remember, O Lord, all those, who have slept, and are at rest in the faith of Christ; lead all their souls into the bosom of Abraham, Isaac and Jacob. Deliver us from all sin and iniquity, from apostacy, perjury and all fellowship with the treachery of of heretics and heathens. Give us courage and understanding, that we may fly from all the works of the devil; grant, that we may do thy will at all times. Write our names in the kingdom of heaven, and enrol us with all the martyrs and just persons, through Jesus Christ our Lord, by whom, with him and the holy Ghost, glory and power be to thee, now and for ever, world without end. Amen.

Deacon. Let us lift up our eyes. *Priest.* Holy things are for the holy. *People.* There is one holy

(1) See Coptic Liturgy, page 18.

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Father, one holy Son, and one holy Ghost. *Priest.* The Lord be with you. *People.* And with thy spirit. *Priest.* O Lord Jesus Christ, have mercy on us. *And this is thrice repeated by the people*

Confession of faith.

Priest. The holy, precious, living and true body of our Lord and Saviour Jesus Christ, which is given for the remission of sins and everlasting life to all, who receive it with faith. Amen. The holy-precious, life-giving and true blood of our Lord and Saviour Jesus Christ, which is given for the remission of sins and everlasting life to all, who receive it with faith. Amen. This is, in truth, the body and blood of *Emmanuel.* Amen. I believe, I believe, I believe, from this time forth, now, and for ever more. Amen. This is the body and blood of our Lord and Saviour Jesus Christ, which he received from the Lady of us all, the holy and pure Virgin Mary, and made it one with his divinity, without any commixtion or confusion, any division or alteration of the divinity. He gave testimony, a good confession under Pontius Pilate, and of his own free will, delivered himself up for us on the wood of the holy Cross. Amen. I believe, I believe, I believe, that his divinity was not separated from his humanity, no, not for an hour, or so much as the twinkling of an eye. He delivered himself up for us and purchased salvation, remission of sins and eternal life for all, who receive his body and blood with faith. Amen. I believe, I believe, I believe, from this time forth, now, and for ever. Amen.

And after the priest has received the body of Christ, he distributes the communion to the people, saying:

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This is the bread of life, which came down from heaven, the truly precious body of *Emmanuel* our God. Amen. *And the receiver says:* Amen. *The deacon gives the chalice, saying:* this is the chalice of life, which came down from heaven, the precious blood of Christ. and the receiver says: Amen, Amen.

Could any terms *be found* more clear and significant to express the real presence of Christ on the Altar, than those of such a confession of faith made before the Communion?

THE ROMAN MISSAL.

Priest. Our Lord be with you.
R. And with thy spirit.
P. Lift up your hearts.
R. We have lifted them up to our Lord.
P. Let us give thanks to the Lord our God.
R. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God; through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it; the heavens and the heavenly virtues and the blessed Seraphim, with common jubilee glorify it; together with whom we beseech thee, that we may be admitted to join our humble voices, saying: Holy, Holy, Holy Lord God of Sabaoth. The heavens and the earth are full of thy glory, *Hosanna* in the highest. Blessed is he, who cometh in the name of the Lord, *Hosanna* in the highest.

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The Canon *of the* Mass.

The Priest extending and joining his hands, raising up his eyes to heaven, and immediately casting them down again, bowing profoundly before the Altar, and laying his hands upon it, says:

Therefore, most merciful Father, we humbly pray and beseech thee, through Jesus Christ, thy Son, our Lord; *he kisses the Altar*, that thou wouldst vouchsafe to accept and bless *he joins his hands, and makes the sign of the cross, thrice over the oblations* these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, he *stretches out his hands and proceeds.* Which, in the first place, we offer to thee for thy holy Catholic Church, to which vouchsafe, we beseech thee, to grant peace; as also to preserve, unite and govern her, throughout the whole world, together with thy servants our N. Pope, N. our Bishop, and N. our King; as also all orthodox believers and professors of the Catholic and Apostolic faith.

Commemoration of the living.

Be mindful, O Lord, of thy Servants, men and women, N. and N. *He joins his hands, and prayes a little while for those, whom he intends to pray for; then extending his hands, he proceeds.* And of all those here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves and for all theirs, for the redemption of their Souls, for the hope of their health and salvation, and for which they pay their vows to thee, the eternal, living and true God.

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Infra actionem.

Communicating with and honoring, in the first place, the memory of the ever glorious Virgin Mary, Mother of God and of our Lord Jesus Christ, as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, by whose merits and prayers, grant, that in all things, we may be defended, by the help of thy protection, *he joins his hands.* Through the same Christ our Lord. *Amen.*

Holding his hands extended over the oblations, he says:

We, therefore, beseech thee, O Lord, graciously to accept this oblation of our servitude, and of thy whole family, and to dispose our days in thy peace, to preserve us from eternal damnation and to rank us in the number of thine elect. *He joins his hands.* Through Christ our Lord, *Amen.*

Which oblation, we beseech thee, O God, to render in all things, *he signs thrice over the oblations,* blest✠sed, appro✠ved, ratified, reas✠onable and acceptable, *he signs once over the host and once over the chalice;* that it may be made for us the Bo✠dy and Blo✠od of thy most beloved Son, our Lord Jesus Christ. Who the day before he suffered, *he takes the host,* took bread into his venerable hands; *he lifts up his eyes towards heaven,* and having lifted up his eyes towards heaven, to thee, O God, his omnipotent Father, giving thanks to thee, *he signs over the host;* he bles✠sed it broke it and gave

it to his Disciples, saying: take, and eat ye all of this.

Holding the host, with both his hands, between his fore fingers and thumbs, he pronounces the words of Consecration, distinctly, secretly and attentively:

FOR THIS IS MY BODY.

Having pronounced the words of Consecration, he immediately kneels down and adores the consecrated host; rises, shows it to the people, lays it upon the corporal, adores it again; and does not disjoin his thumbs and fore' fingers, except when the host is to be handled, until the washing of his fingers.

Then uncoveriug the chalice, he says:

In like manner after he had Supped, *he takes the chalice with both his hands,* taking this excellent chalice into his holy and venerable hands, giving thanks likewise unto thee, *holding the chalice in his left hand, with his right he signs over it,* he bles✠sed it, and gave it to his disciples, saying: take and drink ye all of this. *He pronounces the words of consecration secretly over the chalice, holding it a little elevated.*

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.

Having pronounced the words of consecration, he lays down the chalice upon the corporal, and saying secretly, As often as ye shall do these things, you shall do them in memory of me. *He kneels down, and adores it, rises, shows it to the people; lays it down, covers it, and adores it again. Then disjoining his hands, he says;*

Wherefore, O Lord, we thy servants, as also

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thy holy people, calling to mind the blessed passiou of the same Christ thy Son, our Lord, as also his Resurrection from the dead, and glorious Assension into heaven, offer unto thy most excellent Majesty of thy own gifts and presents, *he joins his hands and signs thrice over the host and chalice together*, a pure ✠ host, an holy ✠ host, an immaculate ✠ host, *he signs once over the host and once over the chalice;* the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation. *Extending his hands he proceeds.*

Upon which vouchsafe to look down with a propitious and serene countenance, and to accept them, as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and the holy sacrifice and unspotted host, which thy High-priest Melchisedoch offered to thee.

Bowing very low, joining his hands, and laying them upon the Altar, he says:

We most humbly beseech thee, O Almighty God, command these things to be carried by the hands of thy holy Angel to thine Altar on high, in the sight of thy divine Majesty, that as many of us as, *he kisses* the *Altar*, shall partake of the most sacred, *he joins his hands, and signs once over the host, and once over the chalice*, Bo✠dy and Blo✠od of thy Son, *he signs himself* at this Altar, may be replenished with all heavenly grace and blessing, through the same Christ our Lord, *Amen.*

The Commemoration for the Dead.

Be mindful also, O Lord, of thy servants, men and women N. and N. who are gone before us with the sign of faith and rest in the sleep of peace. *He joins his hands, and prays a little while for those de-*

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parted, whom he intends to pray for; then stretching out his hands, he proceeds: to these, O Lord, and to all, who sleep in Christ, grant, we beseech thee, a place of refreshment light and peace. *He joins his hands, and bows his head.* Through the same Christ our Lord. *Amen.*

He strikes his breast with his right hand, and raising his voice a little, says:

Also to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and society with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints, into whose company we beseech thee to admit us, not weighing our merits, but pardoning our offences. *He joins his hands.* Through Christ our Lord.

By whom, O Lord thou dost always create, *he signs thrice over the host and chalice together, saying:* thou dost sanc✠tify, quick✠en, ble✠ss and give us all these good things.

He uncovers the chalice, kneels down, takes the sacrament in his right hand, holding the chalice in his left, with the host he signs thrice over the chalice from one side to the other, saying: by ✠ him, and with ✠ him, and in ✠ him, is to thee, O God, the Father ✠ Almighty, in the unity of the holy ✠ Ghost, *elevating the chalice a little with the host, he says:* all honor and glory. *He lays down the host, covers the chalice, kneels down, rises and says:*

P. For ever and ever.

R. Amen.

Let us pray.

Being instructed by wholesome precepts, and following thy divine institution, we presume to say:

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He extends his hands:

Our Father, who art in heaven: hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those, who trespass against us. And lead us not into temptation.

R. But deliver us from evil. *The priest says with a low voice,* Amen. *He then takes the patena between his fore-finger and middle finger, and says:*

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul and of Andrew and of all the saints; *he signs himself from the forehead to the breast with the patena, and kisses it,* mercifully grant peace in our days; that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. *He puts the patena under the host, uncovers the chalice, kneels down, rises, takes the host, breaks it in the middle over the chalice, saying:* through the same Jesus Christ, thy Son our Lord. *That part which is in his right hand, he lays on the patena. Then, of that part, which remains in his left hand, he breaks off a small particle, saying:* who with thee liveth and reigneth God, in the unity of the holy Ghost.

The other half, with his left hand he lays on the patena, and in his right holding the particle over the chalice, and the chalice in his left, he says: world without end. R. Amen. *With the particle he signs thrice over the chalice, saying:*

The peace ✠ of the Lord be ✠ always with ✠ you. R. And with thy spirit.

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He puts the particle into the chalice, saying secretly:

May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us, who receive it, effectual to life everlasting. Amen.

He covers the chalice, kneels down, rises, and bowing to the Sacrament with his hands joined, and striking his breast thrice, he says:

O Lamb of God, who takest away the sins of the world, have mercy on us.

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, grant us peace.

In Masses for the dead, it is not said, Have mercy on us; *but instead of it,* grant them rest; *and at the third repetition is added,* eternal.

Then joining his hands on the Altar, and bowing down, he says the following prayer:

O Lord Jesus Christ, who didst say to thy Apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy church, and grant her that peace and unity, which are agreeable to thy will, who livest and reignest God for ever and ever. Amen.

If the pax or peace is to be given, he kisses the Altar, aud giving the peace, he says: peace be with thee. R. And with thy spirit. *In Masses for the dead the pax is not given, and the foregoing prayer is omitted.*

O Lord Jesus Christ, thou Son of the living God, who according to the will of thy Father, hast, by thy death, through the cooperation of the holy Ghost, given life to the world; deliver me by this thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who livest and reignest

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with God the Father in the unity of the Holy Ghost, world without end. Amen.

Grant, O Lord Jesus Christ, that the participation of thy Body, which unworthy I presume to receive, may not turn to my judgment and condemnation; but may it, through thy mercy be available to the safe guard and remedy both of my soul and body: who with God the Father, in the unity of the holy Ghost, livest and reignest God, for ever and ever. Amen.

He kneels down, rises, and says:

I will take the heavenly Bread, and will call upon the name of the Lord.

Then bowing a little, he takes both parts of the Host between the thumb and fore-finger of his left hand, and the patena between the same fore-finger and his middle finger, and striking his breast with his right hand, raising his voice a little, he says thrice, humbly and devoutly:

Lord I am not worthy, that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Then signing himself with his right hand, with the host upon the patena, he says:

May the body of our Lord Jesus Christ preserve my soul unto everlasting life. *Amen.*

He takes reverently both parts of the host, joins his hands, and pauses a little, to meditate upon the most holy Sacrament. Then he uncovers the chalice, kneels down, gathers the particles, if there be any, wipes the patena over the chalice, saying at the same time:

What shall I render to the Lord for all the benefits, which he hath conferred on me? I will take the Chalice of Salvation, and will call upon the name of the Lord. I will praise the Lord, and I shall be safe from my enemies.

He takes the chalice in his right hand and signing himself with it, says:

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May the blood of our Lord Jesus Christ preserve my soul unto everlasting life. *Amen.*

He takes all the blood, with the particle, which he put into it. Which having taken, if there be any persons to receive, he gives them the Communion.

The belief of the Armenian Schismatics concerning Transubstantiation and the Sacrifice of the Mass.

The Exposition of their faith in the Catechism and a dialogue between an Armenian Priest and a Protestant.

In all the conferences, which have been held between the church of Rome or of Constantinople with the Armenians concerning their errors, they never seem to have doubted their belief in the real presence, the change of the hread and wine into the body and blood of Christ, or the truth of the sacrifice of the Mass. When the united Armenian Brethren in 1330, wrote a circular Letter to the Schismatics of Persia, they stated the errors, which should be condemned and considered as such, with regard to the Eucharist, whatever was contrary to the faith or practice of Rome, such as to use an earthen chalice, not to give the communion under one kind, and not to administer it to children before they came to the use of reason. But they bring no charges against them with regard to the Eucharist. No man ever attempted to question them, on that subject, until the last century; and when told, that there were new sectaries in France, who believed neither in the real presence nor in transubstantiation, but moreover asserted, that such was also the belief of the Oriental christians, they con-

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sidered such an idea as downright folly. Thus spoke an Armenian Patriarch, in an attestation, which he gave at Rome (1) in 1668. Uscan, an Armenian Bishop, who was then at Amsterdam, gave a similar attestation. A Patriarch, many Bishops and Armenian priests, who, at that time, lived at Aleppo gave another but more in detail. They are printed at the end of the third volume *de la Perpétuité.*

The priest bowing down, repeats this prayer in silence: *We adore, we pray and beseech thee, O beneficent God. Send forth upon us and upon those gifts, which lie before thee, thy coeternal and substantial spirit.* The priest takes the bread with the patena, and making the sign of the cross, says in a low voice: *That thou mayest truly make this bles✠sed*

(1) " We have heard," says he, that it has been asserted by " some, that all the Oriental christians, the Romans excepted, do " not believe the most holy Sacrament of the Eucharist to be the " true body of Christ, and we feel much surprised at the folly and " audacity of men, who pronounce upon matters, of which they are " ignorant. For all the Orientals of this age believe, with a firm " and undoubted faith, that in the sacrifice of the Mass, the bread " is truly changed into the body, and the wine into the blood of our " Lord and Saviour Jesus Christ; and what is more, they never had " any doubt on this subject, nor were they ever culpable of that in- " fidelity, which we have now heard from persons, who are only no- " minal christians. We, therefore, certify unto you, that we, Ar- " menians do hold that article of faith, from our ancient patriarchs, " from the time of the Nicene Council, and we have in our Liturgy, " the following words, besides those of the consecration: *O Almighty " Father, send forth thy holy spirit, and change, by his cooperation, " this bread into the body and this wine into the blood of of our Lord " and Saviour Jesus Christ.** Behold the things which we believe " and which we hold; they are the same with those which are held " by the Church of Rome, except some ceremonies, in which we " differ. Farewel. Haviadoun, Patriarch of the Armenians. " J. *Basil*, an Armenian Doctor, have written it with my own " hand."

* This, indeed, is the substance of the passage; but we give it with the rubrick, as they stand in the Liturgy.

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bread the body of our Lord Jesus Christ. Deacon: *Amen.* He repeats it three times, making three signs of the cross and the deacon answering in a low voice: *Amen.* He does the same upon the chalice, saying three times, in a low voice: *That thou mayest truly make this bles✠sed chalice the blood of our Lord and Saviour Jesus Christ.* Deacon: *Amen.* The priest, taking the bread with the patena, puts it on the chalice; and making again three signs of the cross on the bread and chalice together, he says: *That thou mayest make this bread and this bles✠sed wine the true body in its proper flesh, and the true blood of our Lord and Saviour Jesus Christ... changing them, by thy holy spirit. That it may be to us, who approach it, a sacrifice of propitiation, for the remission of our sins and not for our condemnation.* Deacon: *Amen.* The priest adores three times and kisses the Altar, and raises no more his hands over the gifts; but fixes his eyes on them, without daring to make any signs of the cross on them; but reveres them as God himself, and begs, with tears, his blessings from him.

The Grand Patriarch of Etzmiazim, a place near Mount Ararat in Armenia, having arrived at Constantinople, was informed of the inquiries made concerning their faith and the explanations, which were required. He drew up his profession and that of his whole Church and gave it into the hands of M. Nointel, the French Ambassador. The original copy, like the former attestations, was deposited in the Abbey of *S. Germain des-prés*, and the French translation printed in the general answer to M. Claude. The Patriarch (James) expresses, at first, the horror they felt at the opinions, imputed to them, by Protestants: *God forbid,* says he, *that such words should fall from our lips, or that we should profess such erroneous doctrines. No man will find*

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such opinions amongst us; ours are as *opposite to them as the East is to the West.* And after having enumerated many articles of Protestant doctrines, he thus concludes: "Therefore, I, James, the under-
" signed, Catholic and Patriarch, with all my clergy
" and Bishops, who are governing dioceses, and all
" those, who are committed to my authority, hav-
" ing weighed, with the greatest care possible,
" those strange and unprecedented propositions,
" which are fraught with calumnies against the holy
" Catholic and Apostolical Church, and having
" considered their consequences, which are evident
" to the whole world, have felt myself strongly im-
" pelled to reject those detestable and erroneous
" propositions, which my ears never heard before,
" nor did they ever come into my mind. So re-
" jecting them, as pestiferous doctrines, I detest
" them and I do protest, that neither I nor mine
" will ever hear, but with grief, such horrible and
" deadly discourses. But our Church is, on the
" contrary, most firmly and immoveably attached
" to the doctrine contrary to those propositions, as
" having received it from our Lord Jesus Christ,
" by the tradition of the blessed Apostles, who
" who were filled with the holy Ghost; and as hav-
" ing been confirmed and approved by the holy
" Councils, not only with regard to *the Seven Sa-
" craments*, which we Patriarch and the others un-
" dersigned, have always acknowledged, with our
" whole Catholic Church, but also on the other
" points, and especially on the consecration. For
" ALTHOUGH WE BELIEVE THERE IS BUT ONE NA-
" TURE IN JESUS CHRIST, (1) YET IT DOES NOT

(1) Eutyches a monk of Constantinople pretended there was but *one nature* in Christ, which error is followed by the Armenian and Ethyopic Schismatics. This heresy was condemned in 451, at the Council of Chalcêdon, and is thus refuted from the Gospel. " The

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"HENCE FOLLOW, THAT THE HUMAN NATURE IS "DESTROYED, and that Jesus Christ hath no body. "But we believe, that the same body of Jesus "Christ, which was crucified, which ascended to "heaven, which is sitting on the right hand of the "Father, is really, though invisibly present in the "Eucharist, under the species or outward appear-"ances of bread and wine, which only remain; "because the bread and wine are so changed into "the true body and true blood of Jesus Christ, that "the substance of the bread and of the wine remain "no longer, but the accidents only; and there-"fore, we adore Jesus Christ in the Eucharist. "Such is the doctrine of our Catholic Church, "which we retain with all our heart and with all "our strength, just as we received it; this doctrine "is the foundation of our joy and our glory."

Never was the belief concerning the Eucharist more powerfully established and justified than that of the Armenians; for besides the testimonies adduced, the Patriarch of Cis, who has the other churches, under his jurisdiction, gave, in a short time after, a like attestation, with the signatures of many Bishops and *Vartabiets* or doctors, which was inserted at the end of the third volume *de la Perpé-*

"Word was God... the Word was made flesh and dwelt among us." (Joh. 1.) This passage most clearly expresses two distinct natures, the divine nature of the Word, called *God*, and the human nature designated by the name *flesh*, which the Word assumed in order to dwell among men. "I and the Father are one, the Father is "greater than I," says Christ. (Joh. c. 10 & 14.) These two assertions cannot be true, unless there are two natures in Christ, the one *divine*, by which he is *one* with the Father, and the other *human*, by which he is *less* than the Father. The Evangelists relate, that he fasted, was hungry, fatigued, that he suffered on the cross and died. His whole life and sufferings most evidently prove, that the properties of human nature remained whole, perfect, and without confusion in him after the union of the human nature with the divine Word.

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tuité, with these of the Armenians of Ispahan, Cairo and of Constantinople. At last, the Protestants themselves, who conversed with the Armenians, were forced to confess, that there could be no doubt, but their belief in the Eucharist, was precisely the same with that of Roman Catholics.

Sir Paul Ricaut, in his *Present state of the Armenian Churches*, how desirous soever he might have been to find some conformity between the belief of Oriental and Protestant churches, was obliged, after conferring with a great number of Armenians, to give the following testimony: *They believe Transubstantiation in the same manner as the Church of Rome. Our Lord said: This is by body, This is my blood. And the good people finding those words so clear, prefer taking them, according to their plain and literal acceptation, than to perplex themselves with school quibbles, or the interpretation of the figurative sense.*

Sir Paul's observation amounts to this: that the Armenians are disposed, like the disciples, who did not separate from Christ, like the Capharnaites, when he told them he would give them his flesh and blood, and that the Armenians are always ready (as every good Christian ought to be) to say, with S. Peter: "Lord, to whom shall we go? thou hast "the words of eternal life."

The Armenians so firmly believe the real presence of Christ in the Eucharist, and feel so indignant against such as presume to deny it, that the Archbishop Stephen, the greatest enemy to the Latin Missionaries, ever zealous to maintain the Schism and, at the same time, to defend the Christian religion against the infidels, made the following reply, as related in the account of the mission of the Archbishop of Ancyra to Ispahan: *A Cal-*

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vinist having asked him if it was true, that he believed a mouse could eat the body of Christ? (1) *He answered boldly: yes, I believe it could; and that adorable body would be, in such case, less dishonored, than if it was eaten by a wretch like thee, who darest contradict him, notwithstanding the many proofs of that truth, contained in his Gospel.*

Such Separatists as desire less animated replies to their questions, my find them in a work entitled: *Thesaurus Linguæ Armenicæ*, in which M. Schroeder, a learned Protestant of Hesse, gives in Armenian and Latin (2) a Dialogue between an Armenian Priest and an European Protestant.

A Dialogue between an Armenian Priest and an European Protestant, concerning the doctrines and discipline of the Church of Armenia.

The European. Your blessing, Sir. *This is the*

(1) "The divinity is every where present," says Vernon; "but it "does not hence follow, that when any substance is burnt or trampled under foot, that the divinity is burnt, &c. The case would be "precisely the same if animals gnawed or eat the host or Symbols; "for it would not follow, that they eat the body of Christ. The "body of Christ is eaten by man; because it is received as a sign, "or *a cause of grace*, and it would not be such in the stomach of an "animal, though it eat the Symbols. Therefore, it cannot be said, "that an animal eat it, properly speaking, as it is eaten by man. If "a dog eat a morsel of the consecrated bread, which is used by Pro-"testants, at the Lord's Supper, it would not, on that account, eat "the Sacrament, considered as a sign." The body of Christ is now immortal and incorruptible and consequently not liable to corruption; the eucharistic species, under which the body is concealed, may indeed be corrupted, but not the body of Christ. But although the Sacrament should be profaned, cast into the mire, &c. this is not more unworthy of Christ than to be spit upon, scourged, and crucified between two thieves.

(2) For this Dialogue and the Armenian Liturgy, see P. le Brun, vol. 5.

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term used in saluting a Priest. There is another for a Bishop, and one for a doctor, and another also for saluting the laity.

P. May the blessing of God be upon you.

Eur. You will do me a particular favor, if without being importunate to your commands, (1) you will please to accompany me to a retired situation; I have many questions to propose to your Lordship, concerning the doctrines and discipline of your Church.

Pr. Very willingly. Let us walk slowly to the river's side; I will do every thing in my power to gratify your desire.

Eur. Has your Lordship seen the exposition of your profession of faith, which has been printed at Amsterdam, and what do you think of it?

Pr. I have read it all over, and have found nothing in it either false or contrary to what is taught by our Doctors, just as I have seen in many other writings.

Eur. But as that tract does not comprise all the particular tenets, believed in your Church, I request your Lordship will inform me on several other points.

Pr. I shall willingly answer all your inquiries; but, pray, tell me, first, what is your religion?

Eur. I am a Protestant, and I, therefore, desire to know the doctrines and discipline of your Church.

Pr. Pray, do not take it ill, if I tell you, that we, Armenians retain, at present, whatever has been decreed by the ancient Doctors of the Church and the primitive councils; whereas your Church

I 2

(1) The Italians would say: *to your Lordships*, We shall use that term.

is always deviating from the ancient constitutions of that Church.

Eur. It is no harm to change for the better; however, I do not come hither to dispute, but only to request, you will answer my questions.

Seven Sacraments.

Pr. Well, Sir, you need only propose them.

Eur. I know your belief already; but, pray tell me how many sacraments of the Church do you admit?

Pr. I tell you, Sir, that not only our Armenian nation, but that all Asiatic Christians both believe and admit seven mysteries or Sacraments of the Church. Such is our belief as well as that of the Greeks, Georgians, Russians, Syrians, Copts and others.

Eur. Be so kind as to tell me the names of those Sacraments.

Pr. With great pleasure. The seven Sacraments of the Church are: baptism, confirmation or the Chrism, Eucharist, penance, matrimony, priestly order, and the last unction.

Eur. Pray, tell me, in a few words, how you baptize little children?

Pr. First, we lay the child in the arms of the Sponsor, who makes for the child the profession of faith, and after having renounced Satan, he is received from the hands of the sponsor, he is held over the laver, his head is three times sprinkled, while we pronounce the words of the baptismal form; he is then three times immersed in the water, so that the whole body is washed. We then give him confirmation, in the manner peculiar to the Armenians; it is immaterial to you to know the reason.

Eur. I understand your mode of baptizing; but

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I request you will tell me how the Armenians receive the Eucharist.

Pr. The person, who desires to go to communion, must, in the first place, confess his sins to the priest, with contrition of heart, and receive absolution for them. He goes then fasting and hears Mass, with devotion, and when the deacon cries aloud: *with fear*, he goes to receive the communion, from the hand of the Priest, and continues, as long as he possibly can, in modesty, composure and meditation.

Eur. But there are still two principal points, which I desire to know, concerning the Eucharist: the first, whether the laity receive the body and blood of Christ under both kinds; and whether you believe, that the bread and wine are changed into the true body and blood of Christ?

*Intinction.**

Pr. I answer your first question, that ours is the only nation, which gives the people the body mingled with the blood; but this is not the practice with others.

Transubstantiation.

I answer secondly, that all Christians, who venerate the Cross, all believe, uniformly with the Romans, that the bread and wine are changed into the body and blood of Jesus Christ.

Eur. Have you the Mass?

Pr. We believe, that there is no Christian religion where there is no Mass; but as you live in Europe, you must assuredly know, what the Romans

* *The commixtion of a part of the host with the blood.*

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both believe and practice, with regard to the Seven Sacraments as well as to the Mass, and you know, of course, what we believe and practice; for there is but little difference between them and us, on these articles.

Eur. I know the opinion and usages of the Romans, on these points; and as they are the same as yours, it is useless to make further inquiry about them. But I have been told, that your priests are married, which is not the custom among the Romans.

Pr. I answer, first, that it does uot become me to discuss the ancient or modern usages of the Romans and other Christians of the western Church, concerning the marriage of priests. I answer, in the second place, that we, Armenians, and all the different communions in the East and South, have different orders of ecclesiastics, Seculars and Regulars. The Religious never marry, such as, the Patriarchs, Archbishops, Bishops, doctors, monks and hermits. The Secular priests are married, lest as being obliged, by their office, to converse with women as well as with men, some scandal might happen among the people.

Eur. It hence appears, that the regulars have not such frequent intercourse with the people as the secular priests.

Pr. They have not, and, therefore, they live in monasteries, remote from cities and villages; yet they may preach in towns, visit the churches and see their friends and relatives.

Eur. You have mentioned Patriarchs, have you many of them, who are they, and where do they live?

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Patriarchs.

Pr. Our nation, which has been, a long time, without any kings, has, at present, four Patriarchs, who are commonly called Catholics or Universals. The first and most considerable resides at Etzmiazim, the second at Cis, the third at Candsahar and the fourth at Acthamar, on the confines of Georgia.

Eur. Have you also many Archbishops and Bishops, monasteries and convents of men and women?

Bishopricks.

Pr. The number of our Bishops and monasteries cannot be so great, at present, as it was in the time of our kings. The number then, was greater by the half, than it is now, and the jurisdiction of the Bishops was stable and permanent: whereas at present, though the number of Bishops is still considerable, their jurisdiction and authority are weak and uncertain, on account of the tyrannical conduct of the infidels under which we groan; yet we still have between fifty and sixty principal sees, and nearly the same number of monasteries and hermitages. In the greater Armenia alone there are more than two hundred convents or deserts, which you call hermitages; but they are far from being all inhabited.

Eur. I am very thankful to your reverence for the information you have given me about your Church; but I request, you will not take it ill, if I still beg to know the kind of studies, cultivated by the youth of Armenia; where are your schools and academies?

Pr. Our studies, at present, are merely confined to

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the Church offices and the composition of Sermons. There are schools in the monasteries, which enjoy an episcopal jurisdiction; but individuals, whom curiosity prompts to acquire the Sciences, apply to the study of the foreign languages.

Eur. I fear, I make myself troublesome. Permit me to ask the names of your festivals.

Festivals.

Pr. We have many: the blessing of the Waters, Palm-Sunday, Easter-day, the Ascension and Transfiguration of Christ, the Assumption of the Blessed Virgin, and many others; but the most celebrated of all is that of the procession.

Eur. Has not your Church some other solemn festivals?

Pr. There are of many kinds, which are marked down in the Calendar; but I have mentioned only such as are the most solemn, and which great and small solemnize with great exultation.

Eur. Do you also observe fasting and abstinence?

Pr. We observe three kinds. The first is called *Pah*, the second *Dzum*, the third *Navacatic*. *Pah* is the abstinence not only from animal food, but from fish, eggs and milk diet. *Dzum* is the true fast, during which we neither eat nor drink, from morning till evening. *Navacatic* is an abstinence only from meat. We observe the first twice in the week, namely, Wednesday and Friday. As to the other two, *Dzum* and *Navacatic*, you will find them inserted in the Calendar, which we call *Tsutfac*.

Eur. I entreat you to tell me what that fast is, that I have read of in your books, and which I heard the Greeks mention, who call it, *Artsiburts*, and speak of it, in terms so very opprobrious, that I would be ashamed to repeat them?

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Pr. Those are mere calumnies as well as many others, imputed to us, by the Greeks, our ancient enemies. *Artsiburts* is not an Armenian term, nor do I know, whether it occur in Homer or not. This is called in our language *Aratchavour*, that is, first days; because they were the five first of the Lent, which we formerly fasted for seventy days. We do not observe this fast, in memory of that, which Adam kept, after his expulsion from the earthly Paradise, nor for that of the Ninivites, nor for any other Saints, and much less for that, which has been invented by the Candiots.

Eur. Sir, I return you many thanks; but give me also your opinion of the intercession and relicks of the Saints.

Pr. Remember, Sir, that the intercession of the Saints and the veneration for their relicks is an ancient tradition, and a practice retained amongst us, to this day; it seems to us good and devoid of evil.

Eur. I have still another question to ask you; what honor do you render to the images of the Saints?

Pr. We render to all the images of the Saints an inward and outward worship. When we see an image of Christ or his saints, we testify our respect for it by some outward sign, and raise up our minds to him, whom it represents, by giving thanks to God. But I can stay no longer; for the hour for our evening prayer is arrived. I shall beg leave, however, to say a few words, at which, I request, yon will not be displeased. You, people of Europe, are loaded with all the blessings of heaven, you are possessed of wisdom, power and liberty; but the great majority, prompted by idle curiosity, give rise to hatred and calumnies. I shall mention no names; but I know, that many have proposed the same questions to some of our coun-

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trymen and have made afterward use of their answers to propagate falsehoods against us. I know not the cause, except, that they want to complete our destruction.

This is a very exact and precise detail of the Armenian rite, and perhaps a sufficient proof of their belief in the Eucharist.

Extracts from the Liturgy of the ancient Nestorian Christians of Malabar, called Christians of S. Thomas.

The Liturgy of the christians of S. Thomas, was translated, in Malabar, by order of Menézés, Archbishop of Goa, from the Syriack into Latin, in 1599. This translation was printed at Coimbra, in 1606 and it may be considered as the Original. It is preceded, by a short preface and is thus entitled, in the Portugueze language: *A Mass for the ancient christians of S. Thomas of the diocese of Angamale among the mountains of Malabar in the East Indies, corrected from the errors and blasphemies of the Nestorians, by the most Illustrious and Reverend Alexis de Menézés, Archbishop of Goa, Primate of the Indies, at the time, when those christians submitted to the authority of the holy Roman Church.*

"As the Christians of Malabar," says M. Renaudot, "were entirely subject to the Patriarch of "Babylon, there can be no doubt but their Liturgy "is the same with that of the Chaldean Nestorians." There are some differences, however, amongst their churches, as must appear, from a perusal of the Liturgy, translated by M. Renaudot himself. The following Extracts contain certain articles, which have been always professed by the Catholic Church, and are even professed to this day by Schismatics,

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Protestants excepted, all over the world. The passages are taken from the Malabar Liturgy (1) such as it was before its correction by Menézés.

Acknowledge a Spiritual head of the Church.

" Let us pray for our Patriarch, the Universal Pastor of the whole Catholic Church and Bishop of this Metropolis." page 477.

Invocation of Saints.

" Let us commemorate the most Blessed Virgin
" Mary the Mother of Christ (2) and the Saviour:
" let us, then, pray, that the holy Ghost, who dwelt
" in her, may sanctify us by his grace, and both
" fulfil his will in us and stamp his truth on our
" hearts, all the days of our lives. Let us also ve-
" nerate the memory of the Prophets, the Apostles,
" martyrs and confessors; let us pray, *that God,*
" *through their prayers and the sufferings, which they*
" *endured, may grant us, with them, hope and salva-*
" *tion,* that we may also become worthy of their
" remembrance, and of their true and living pro-
" mises in the kingdom of heaven." p. 478.

Prayers for the Dead.

" Let us remember the faithful, our fathers and

(1) P. le-Brun, tom. 5.

(2) Mary is the Mother of God: it was so decided against the Nestorians at the council of Ephesus, in 431: Mary is certainly the Mother of Christ, Christ is God; consequently she is the Mother of God. Although a woman did not beget the soul of man; yet she is justly called his mother; because he was formed of her flesh. The divine word assumed human flesh from Mary, she is, then, justly called the Mother of God, although she did not beget the divinity.

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" brethren, who departed from this world in the
" orthodox faith; let us, I say, beseech the Lord
" to absolve and forgive them their sins and trans-
" gressions, and make them worthy to rejoice, for
" ever, with the just and upright, who obeyed the
" will of God." p. 479.

The blessing at Masses for the Dead.

" Hear, O my Lord, the voice of my prayer,
" let our supplications come in before thee and re-
" ceive our sacrifices and oblations, and be merci-
" ful to the sins of our brethren departed," &c. &c.
p. 537.

The Altar, real presence, Sacrifice.

" We offer the body of Christ and his precious
" blood on the *holy Altar.*" p. 482. " *We sacrifice*
" this great and formidable, holy and divine mys-
" tery of the passion and death, the burial and re-
" surrection of our Lord and Saviour Jesus Christ."
p. 507.

The oblation, invocation of the holy Ghost.

" Let thy holy spirit, O my Lord, descend upon
" this oblation of thy servants, that it may be for
" the remission of their debts and the forgiveness
" of their sins." p. 507. That this oblation may be
consecrated by the word of God and the holy Ghost.
When the priest enters the holy Altar, he raises his hands towards heaven and invokes the holy Ghost, who descends and consecrates the body and blood of
Christ. p. 115.

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The breaking of the Host.

The priest breaks the host in the middle, and says: "We draw near, O Lord, with true faith in thy "name, to these holy mysteries, and through thy "goodness and mercy we break and sign the body "and blood of our Saviour Jesus Christ, in the "name of the Father, and of the Son, and of the "holy Ghost." *The priest lays that part of the host, which he holds in his left hand, on the patena; he dips the other part to the middle, in the blood, saying:* "let the precious blood be signed with the holy "body of our Lord Jesus Christ, in the name of "the Father, and of the Son, and of the holy "Ghost." *And with the particle dipped in the blood he signs the other part and lays it on the patena, saying:* "let the holy body be signed with the pro-"pitiatory blood of our Lord Jesus Christ, in the "name of the Father, and of the Son, and of the "holy Ghost." p. 516, 517.

While the priest elevates the body and blood, the deacon and choir alternately sing:

"His ministers, the Cherubim, Seraphim and "Archangels, who do his will, stand before the "Altar, with fear and trembling, when the priest "breaks and divides the body of Christ, for the "atonement of sin."

The Communion.

The deacon adores the Sacrament three times, saying: "There is one Father, one Son, one Holy "Ghost."

Deacon. "My Brethren, thus saith the Church, "receive the body of the very Son of God and "drink his very chalice."

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In the prayers written for the laity, among the works of George, the Metropolitan of Mosul, an. 945, and from which M. Renaudot made some extracts, there is found the following passage: "Behold the table is placed in the holy of holies and "the priests surround it; and the priest invokes "the Holy Ghost, who dwells in the bread and is "mixed in the chalice... all you, faithful, come, "with gladness of spirit, and let us confess, without doubt, that we see upon the holy Altar, the "Lamb of God, who, behold, is every day, sacrificed sacramentally, and liveth for ever: he is "divided amongst all, and he neither faileth, nor "is he diminished."

We read in the preface to the Malabar Missal, printed at Coimbra, that before the coming of the Portugueze to the Malabar country, that a Metropolitan, the better to express the real presence of the body of Christ in the Eucharist, had added to the form: *This, in truth, is my body; This, in truth, is my blood, which shall be shed for you and for many, for the propitiation of debts and the remission of sins, and this shall be a pledge to you, for ever and ever.* The preface observes, that this form had been used among the christians of S. Thomas, until the time of Ménezés, who retrenched from it whatever was not contained in the Roman Missal. Thus it was, that all the priests expressed the real presence in the Canon itself, which evidently proves, that it was not at the instance of the Portugueze, that the Malabar churches learned to confess the truth of the real presence. The Ethiopians likewise thought themselves bound to express that truth most openly, by answering, as we read in their canon: *This is truly thy body, and so we believe.... This is truly thy blood, and we believe it.*

To prove, moreover, that the Malabar christians

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and all the other Nestorians did not err, with regard to the real presence, we need only consider, that in the second act of the Synod of Diamper, in which Menézés drew up and read an ample profession of faith, to which were affixed all the signatures of the priests, deacons, subdeacons, and delegates of the churches, no particular errors were abjured, but those of Nestorius concerning the incarnation and their union with the Patriarch of Babylon.

The priests and the other clergy of Malabar, according to Govea, were commonly dressed in long white drawers, covered over with an alb or great wide shirt; but some of them wore a decent black or white garment over it. The tonsures of all the clergy are large, like those of the Religious and Canons regular. There are, however, some Canaçares or priests of Malabar, not quite so exact, who wear long hair, without any tonsure and dress like the laity. The christians of S. Thomas observed no particular plan of their own in erecting churches. Their old churches, before the arrival of the Portugueze, were built, like those of the gentile pagods, in a low and slovenly manner; but all filled with crosses in painting or relievo. It hence appears, that the Malabar christians did not build their churches, like those of the Nestorians of Babylon, from whom they received their Bishops; for in the Oriental monastic history, written at the beginning of the fourth century, by the Nestorian Bishop Thomas, we find at the conclusion of the fifth book, the signification of many parts of the Church, which clearly shows from the answer of the Bishop Narses, that the Nestorian churches resembled almost those of the Greeks.

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Holy Water.

The Malabars had, at their church doors, what they considered to be holy water, which they made, by mixing some of the dust or earth, taken from the places in which S. Thomas had been. But when they had none of that earth, they threw a few grains of incense into the water, sprinkled themselves with it, making the sign of the cross, when they entered the church, and said a prayer in honor of Nestorius.

Crucifixes carried at the Processions.

Besides the Cross, which stood on the Altar, and those, that were painted on the walls, at the processions, which are pretty frequent, the priests carried *Crucifixes*, which were kissed by the people.

Hours of the Church Office for all the Clergy.

All the clergy, from those, who received the tonsure, assisted every day at the offices, which were sung in the Chaldean language, at three in the morning and also at five in the evening; but if it so happened, that they could not go to the church, they did not think themselves bound to say the office in private, and they had not even Breviaries at home for that purpose.

Days of abstinence.

Wednesday and Friday were days of abstinence; but they eat meat on Saturday, like all the Orientals. However, they seldom used meat; but lived on honey, milk, the juice of the palm tree, and rice seasoned and dressed in various ways.

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Fasts.

Besides the fasts of Advent and of the great Lent, which begins on the Monday after Quinquagessima, that of the Apostles, which lasts fifteen days, before the feast of S. Peter, another also fifteen days before the Assumption, one, in like manner, before the Exaltation of the holy Cross, like nearly all the Orientals. The Nestorians have a particular fast of three days, which the Malabars call the fast of Jonas, and is styled in the Liturgy, the fast of Ninive. This fast commences eighteen days before Lent. The Malabars call it the fast of Jonas, in honor, say they, of the three days, which Jonas fasted in the whale's belly, as a figure of our Lord Jesus Christ; and during those three days, food was given, in most of the churches, to all the poor, who were there assembled. The Nestorians of Babylon call it, with more propriety, the fast of Ninive, in imitation of the Ninivites, who fasted three days after the preaching of the Prophet Jonas.

Abstinence in Lent.

They use, during the whole Lent, neither eggs, milk, fish nor wine; the married live in a state of continency; and all those rules are to be kept under pain of excommunication. They eat in Lent but once a day and that at sunset; but they fast neither on Sundays nor holidays. The faithful went, three times, every day in the week, to church; in the morning, when they got up, at midday and at twelve o'clock, at night. Many omitted to assist at the midnight office; but they did not fail to go at the other hours and prayed, lying prostrate, on the ground. They thought themselves bound to bathe in the morning, on fasting days. They cele-

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brated their festivals, as of old, from evening to evening, not from midnight to midnight; so, that they rested from labor, at first vespers, and recommenced it, at the second.

Veneration for the Cross.

In all the countries inhabited by the christians of S. Thomas, they have such a respect for the Cross, that it is even revered by the Pagans, on account of the particular benedictions, which the christians have obtained, through its means. There are crosses not only in the churches and streets of the cities, but even in the high ways and distant places. They are erected on a well wrought pedestal, in which there is a hole to hold a lighted lamp; and it is certain, that not only the christians, but often the pagans themselves, contribute to furnish oil for the lamp.

Although they hold the Blessed Virgin in great veneration, and solemnize her festival, by a previous fast, they had commonly no images of her in their churches; and when, before their conversion from Nestorianism, they were shown an image of the Blessed Virgin, in the church of Carturte, they cried out they were christians and not idolaters; but they could not bear, at that time, to hear the Pope's name mentioned in the churches, nor that Mass should be said, according to the Roman Liturgy.

Holy Week.

During Lent, the churches are open, and lighted both day and night; because there are almost, at all times, some people in the church. They seem animated with great devotion; but especially during holy week, and that devotion increases on Good Friday, when they celebrate the mysteries of the

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Cross. Our office of holy week, was as pleasing to them as their own; but they were delighted, at the blessing of the holy Oils, which the Archbishop performed, on Holy Thursday; and the ceremony of washing the feet, which he also did, dressed in his cope and wearing his mitre; he kissed, as usual, the feet of the priests, which was not the practice, perhaps, among the Malabar christians.

I shall subjoin to these observations a fact, which proves, with what solemnity the Nestorians and other Oriental christians perform the obsequies of the dead; and notwithstanding their opposition, they unite, nevertheless, in the sacred ceremonies. This fact occurred, on the death of Gregory Abulfarage, Primate of the East and one of the most celebrated among the Eutychians or Jacobites; it is related in Syriack and Latin in the second volume of *Assemani's Oriental Library*. Abulfarage fell sick and died in 1285, in the town of Maraga, where the Nestorians were the predominant party. As soon as the Catholic (that is, the Nestorian Patriarch) heard of his death, he assembled the people at the little monastery, where the remains of the Primate lay. He sent thither a number of wax tapers and the Bishops, who were at his house. The Armenians and Greeks went thither, in like manner. There were only four Jacobite priests, and all, nearly two hundred together, celebrated the liturgy, from the first hour of the day until the ninth.* Thus all those Oriental christians, Jacobites, Nestorians, Armenians and Greeks, how opposite soever, in other opinions, adduced no charges against one another, concerning the essential parts of the Liturgy.

* From six in the morning until three in the afternoon.

FINIS.

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